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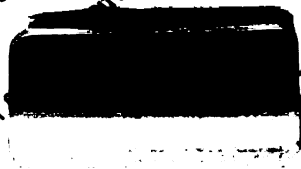
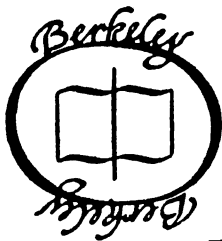
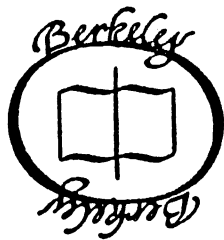
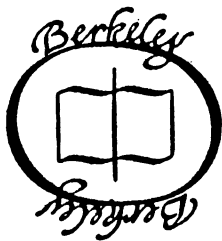
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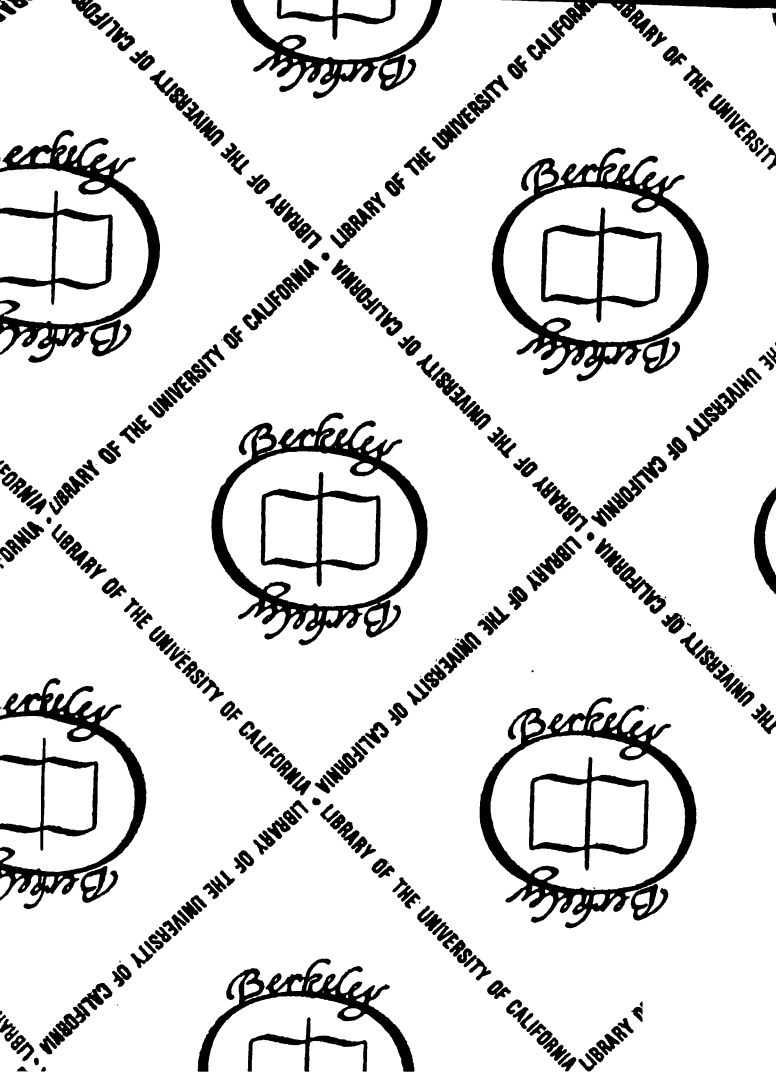
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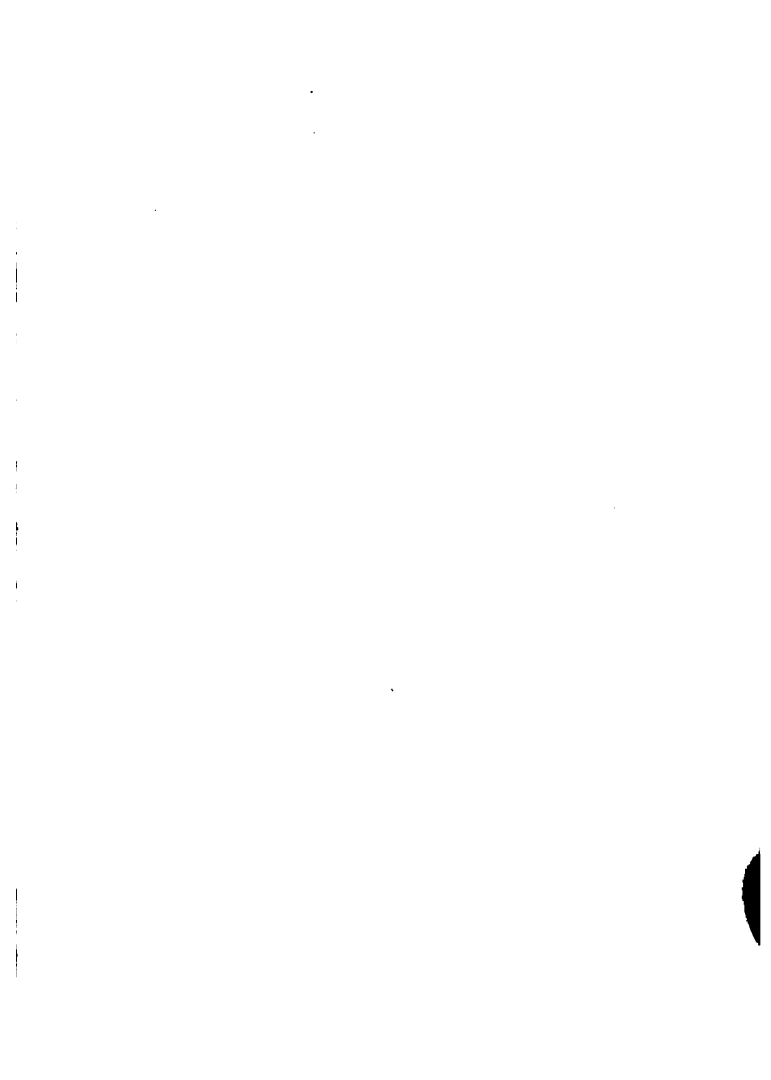
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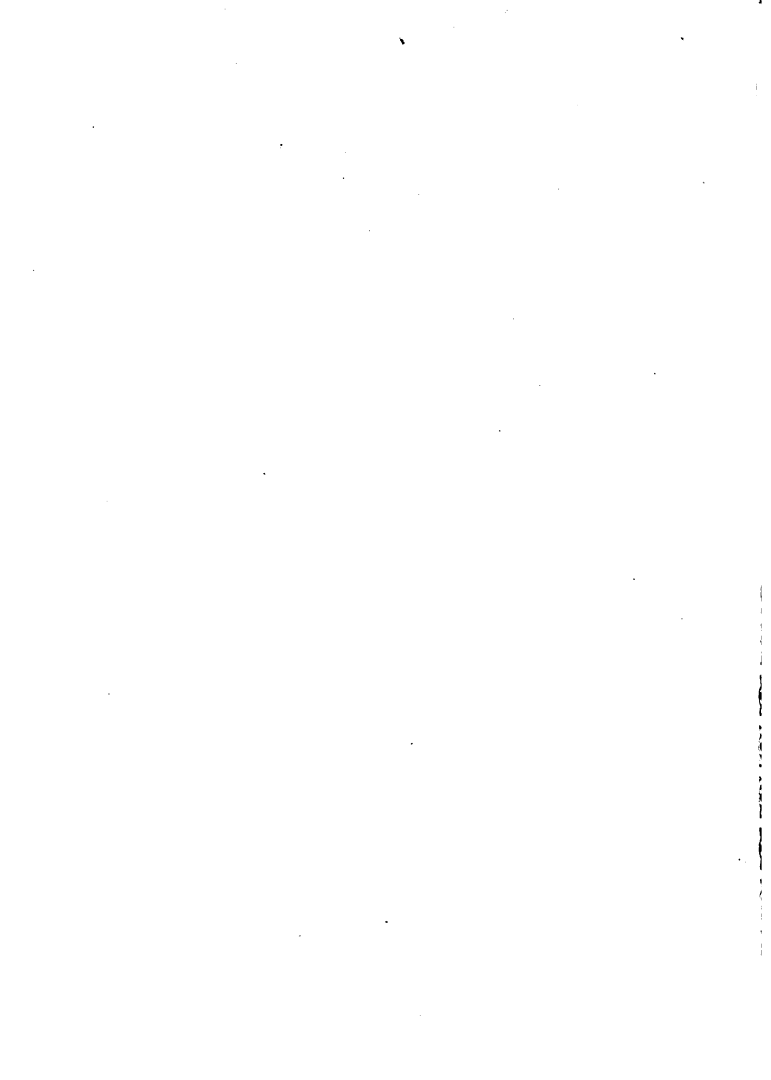


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Treatment for Self Healing

"I come that ye may have Life and have it more abundantly."

Thou art ever beside me, Divine One!
In Silence I seek now thy aid!
I take thy hand trustingly
And am of nothing afraid,
I cling to thy Love in the Silence,
Forgot is Life's unrest and care,
I trust in thy promise of healing!
All is well, for I know thou art near!
I rest like a babe on the bosom
Of her who gave to it life!
I've relaxed every nerve of my body;
And Faith has o'ercome all my strife.
Thus resting, I receive, O my Father!
Thought's ocean is bearing me on!
The winds of the Spirit are wafting
Me unto the Peace of the One!
One is the source of my Being!
One is my Healer of pain!
Drifting in Peace in the Silence
I find my lost youth again!
I am thine, O thou who art Patience!
From thy Presence all suffering's flown!
Sweetly over my desert of error
The blossoms of Truth are now sown.
The One Life my Being is filling!
Health within me is weaving its chain.
I am healed! I am healed! O beloved!
In Thee I am healed of my pain!
Amen and Amen! In Peace now
I resume my labor laid down!
Love Divine in Truth has redeemed me!
O Soul thou hast come to thine own!

—HENRY HARRISON BROWN.

*To be memorized, and repeated, "in Faith believing"
at times of mental or physical distress.*

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The Lord's Prayer

A Vision of To-day



A SERIES OF ESSAYS

— BY —

HENRY HARRISON BROWN

SOUL CULTURIST



Prayer is the contemplation of the facts of life from the highest point of view. It is a soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his work good.

—Emerson in "Self Reliance."



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San Francisco, California

1915

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MAIN

TO THOSE GONE BEFORE.

"mORE homelike seems that vast un-
known

Since they have entered there!"



"They cannot be where God is not,
On any sea or shore!"

300166

P RAYER is one of the elements of the religious life. It is the vehicle through which spiritual medicine is given. A valuable specific for the mental and spiritual disturbances that underlie all disease. it is a natural instinct of the soul. It is as natural for us under certain circumstances to look to a Supreme Power above us, or within us, for help as it is for birds of passage, at certain seasons of the year, to go south. We are drawn by a spiritual instinct to God in prayer because it is a part of the Divine plan that thus we should find relief. Prayer is a conscious recognition of our dependence and subjection to powers unseen, but superior to our own----The influence of a calm trust and faith expressing itself in prayer, uttered or unexpressed, over the functions of organic life, cannot be overestimated.—F. W. Evans in "The Divine Law of Cure".

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MORE things are wrought by prayer
Than this world dreams of. Where-
fore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or
goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of
prayer
Both for themselves and those who call
them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.
—Tennyson, in "Idylls of the King".



O, God, give us the whirlwind vision! Let
us see
Clear-eyed, that flame creation we call
earth,
And Man, the shining image, like to Thee.
Let the new age come swiftly to the birth,
When this—Thy world shall know itself
divine;
And mortals waking from their dream of
sense,
Shall ask no proof, no message and no
sign—
Man's larger sight, the unanswerable ev-
idence.

—Angela Morgan.

PROEM.

THROUGH this Prayer all the reverence, faith, trust, love and religious fervor of ages has been uttered. It may seem sacrilege, however sacredly we may question it, to put new interpretations to it. Like as an old Cremona retains the echo of an inspiration of the magic hands that have once set it into musical vibrations so this Prayer retains the music of the lips that taught us to pray, and the affections of whom we have heard utter it. As the English speech uttered by one unseen in our hearing in foreign lands brings to our thought a flood of memories, and to our eyes tears; as the flag of one's country on a foreign soil awakens into glow the loyal, throbbing heart; as the song mother sang still carries in later manhood all that mother's power, though sang by one unknown; as the photograph brings to vision the face we loved, but long lost to mortal sight; as the melody of boyhood makes the old man a boy again, even so do the words of the Prayer stir in us all that we have felt and thought since we lisped it at mother's knee. In this spirit I invite its study. Modern criticism and the added intelligence of to-day are throwing so much of the past that we hold sacred into the waste, that I would save this, which the heart rebels to

let go, to the reverent love of the present. I wish still to keep in it the echoes of childhood; the vibrations of the home; the throbs of early loves; the sacredness of filial and fraternal lives; the reverence that old age, the altar and the grave have left in it. Hallowed association and fond memories are the best avenues through which we may reach the Sacred Altar of the Soul. Here they are enshrined, and here I would leave them, merely adding to the dim religious light of oriel and nave, and to the vestments of religious faith, the glory of the scientific faith, and the awakened spirit of invention. We need not accept the thought of monk, priest and ecclesiastic; we need not repeat the creeds of synod, council, diet, edict or king. We will, however, find within ourselves the same reverence for goodness, the same love of Truth; and the same inspiration from beauty which all the past devotees under all lines of thought have wrought. While intellectually we differ widely, we are of the same humanity, and diverse in thought, we are one in feeling. Each will find in the spirit of the Prayer a common expression for a common need. In the Spirit of Unity, and with Peace in my heart and Good Will inspiring my pen, I send forth these Twentieth Century Thoughts upon the Prayer of the Ages.

*Truly your friend,
Henry Harrison Brown*

Each day before the blessed Heaven,
I open wide the windows of my Soul
And pray the Holy Ghost to enter in.
—Theodore Tilton.



BE not afraid to pray—to pray is right.
Pray if thou canst with hope; but ever
pray.

Though hope be weak or sick with long de-
lay.

Pray in the darkness if there be no light,
For in the time remote from human sight
When war and discord on this earth shall
cease;

Yet every prayer for universal peace
Avails the blessed time to expedite,
What e'er is good to wish ask that of
heaven,

Though it be that thou canst not hope to
see:

Pray to be perfect though material leaven
Forbid the spirit so on earth to be,
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

—Hartley Coleridge.

After this manner therefore pray ye . .



OUR Father which art in heaven,
Hallowed be thy name!

Thy Kingdom come!

Thy will be done in earth as it is in heaven,

Give us this day our daily bread.

And forgive us our debts

As we forgive our debtors.

And lead us not into temptation.

But deliver us from evil.

Amen.

—(Tichendor's version.)

"OUR FATHER WHO ART IN HEAVEN."

THE title of Heaven-Father for Universal Power, is the oldest title in literature. Max Mueller traces it back from our times through the Latin Jupiter, and the Greek Zeus-Pater, to the old Aryan literature. It is also found in the Chinese in the religious word "Ti." The conception of God as Father, as found in the New Testament, no doubt came from the Greek through the Alexandrian School of Philosophy. But it is found in certain Hebrew literature, and was probably brought to them through the Persian conquest by Cyrus. This conception is a natural one, as primitive man's first ideas of the Universe would neces-

to win
Against that

sarily be that of power, and he would also necessarily locate that power in the unseen universe which was, to him, the over-shadowing heavens. As earthly power centered at that time in the father (for the earliest government was patriarchal), he would naturally give that term to Universal Power which stood to him as the symbol of material authority.

His conception of the qualities and demands of that power would necessarily be colored by his experiences with his earthly father. All conceptions of God are formed from the personal experiences of the individual. Thus, when men developed government of tribe and kingdom, God became to them a Chief and a King. To the warrior, he is a God of Battles; to the peaceful, he is the Prince of Peace.

In the prayer which Jesus gave his disciples permission to use, is the title "Our Father." In this personal pronoun "Our" Jesus lifted

that early conception out of the barbarous idea, out of the idea of separateness, distance and limitation, thus making it a personal matter—near, filial and warm.

The thought contained in “Our Father” is the noblest conception ever applied to Absolute Life; is purely in harmony with the facts of Nature and the later conception of Unity. It is one of the greatest, if not the greatest contribution to religious thought ever made by any teacher, and shows the great superiority of the Gospels over all other religious literature.

“Our Father” links in spirit, as well as in name, the Father and Son, the Creator and created, the conditioned and the Unconditioned, the manifestation and the Power which manifests.

The Son must necessarily inherit the powers, possibilities, faculties, and functions of the parent. Jesus in this connection places the human soul, in human thought, not as a separate entity, but as an expres-

sion of the One. He gives to each human individuality omnipotent and omniscient power, with infinite possibilities of expression. He also in the word "Our," links humanity into one whole, making it not only one family, but one great human soul. He said later "I go to **my** God and **your** God, to **my** Father and to **your** Father."

The reception, application and realization of this conception is the whole of New Thought, and the many methods through which this may be applied and realized necessarily gives rise to many schools. Individual conception and experience in life color the instruction of every teacher; but when we add to Jesus' expression, "Our Father," his definition of God, namely, "God is Spirit" and "God is Love," we have the key to his conception of God as Father and man as His child. Since God is Spirit and Love, His child is Spirit and Love.

When one using this prayer says "Our Father" and shall think of

himself as Spirit and Love, and as one with the Father in Spirit, he will bring himself into true spiritual and filial relation with Universal Life, and make himself receptive to an involution from that Life which will manifest in him an unfolding consciousness of himself as Spirit and as Love.

This mental attitude is that of receptivity along every line of expression. It will give inspiration to thought, to health, to body and to success in endeavor. What my Father is, I am. The intelligence my Father is, is mine to express. The life my Father is, is mine to enjoy. The power my Father is, is mine to use.

As one grows into the mental habit of thus looking upon himself as a child of God, he casts away all regrets of the past, all thought for the future, all fear, worry and anxiety in the present. An abiding faith in himself, as a child of God, and in his ability to accomplish whatever he desires, gives him peace of mind,

mental poise and physical health. I can think of no two words that have equal power for the New Thought teacher and the mental healer, and of none that open to the individual such realization of Universal Love.

Concentration upon this thought of the individual as one with Unity, with Universal Life, Intelligence and Love, using affirmations of unity with it, must necessarily bring that state of mind which is the culmination of individual unfoldment while in the flesh, i. e., present consciousness of immortality. This, Jesus realized when he declared, "The Father and I are one!"

Thus that early thought of the "Heaven-Father" has become the later thought of Unity.

Through ages there has been an evolution of Human Perception and of the Truth the ancients felt as they looked upon the heavens and there enthroned Infinite Power, as

Universal Father. This thought has become our thought of Omnipotence. The human consciousness has found itself to be Love, and that perception of Self as Love is now enthroned in the universe, and Omnipotence is not alone Power, but is Loving Power. It is Love.

It has taken ages for man to drop the symbol of Thor's hammer for the Heaven-Father, and put in its place the symbol of Calvary's cross. Force is fast yielding to Love among the nations of the earth. The angels' Christmas song is embodied in this later perception, and through "Our Father" realized, will that promised age come. Coming first to the individual in the consciousness realized in "I AM LOVE!" and later in the Realization of Unity, expressed in: "The Father and I are one!"



By lowly listening you shall hear the right word.—Emerson.

If all we miss
In the great plans that shake
The world still God has need of this—
Even of our mistake.
—Rose Hawthorne Lathrop.



I hear and behold God in every object, yet
I understand God not in the least.
Why should I wish to see God better than
this day?
I see something of God each hour of the
twenty-four and each moment then,
In the faces of men and women I see God
and in my own face in the glass,
I find letters from God dropped in the
street, and each one signed it by God's
name,
And I leave them where they are, for I
know that whereso'er I go
Others will punctually come for ever and
ever.

—Walt Whitman.



Forgive the call!
I cannot shut Thee from my sense or soul!
I cannot loose me in the Boundless Whole:
For Thou art ALL!
—Frances Ellingwood Abbott.

"IN HEAVEN."

"WHO ART IN HEAVEN."

IT is common for the reader and student of the Bible to import into its words an interpretation from the thoughts of today. The twentieth century A. D. is as unlike that of the first as the civilization of the New England states is unlike that of Mexico.

Habits of life and thought; customs and laws; traditions and prejudices; social and civil amenities, are at antipodes.

Then astronomy, biology, physiology, hygiene, geography and other sciences, all now commonplace, were then unknown. Mythology was prevalent. Each phenomenon and almost every individual thing had its god.

The student of Greek history learns

the power of mythology. When he will remember that the philosophy of the New Testament is Greek, and will seek to interpret the New Testament in the light of Greek "Logos philosophy," he will come nearer to an understanding of the life and words recorded therein of Jesus, than he can in any other way.

It is well known to scholars that all distinctive philosophy in the New Testament is Greek. Very little of Hebrew thought is there. What there is, is largely from the Essenes, one of the three sects into which Judaism was divided.

When New Thought students will thus read and interpret they will see that when they attempt to allegorize or to symbolize the Bible, they are dropping out of the modern scientific methods of arriving at truth and adopting the old Talmudic method, a method of authority, of ignorance and superstition. The method which Paul adopted when he spoke of Sarah as a city;

when the record tells us she was a wife of Abraham.

Once we allow ourselves to read in symbols we enter a maze and add only one more to the hundreds of symbolic interpretations of scripture. One could take the life of any public man or any era in the history of any nation, and through symbolism develop a system and a philosophy. The method of Mrs. Eddy in her "Key to the Scriptures" is the old Talmudic method of reading the Bible not as history, but as a mystic and esoteric work, that needs interpretation. A system of symbols must be created for that purpose. This is well for those that wish to live through faith in some authority. But it has no place in the life of one who desires Truth above Authority.

There are two ways of reading: one for intellectual pleasure and development, and one for the cultivation of the feelings of reverence and peace, those emotions which we

may class under the term religious. As a religious inspiration, the "Lord's Prayer," like the "Twenty-third Psalm," is no doubt unequalled in all other literature. But we are not to think for a moment that whatever awakens emotions of the religious is necessarily Truth. If it were, then all mythologies and all theologies are truth, for each has been the occasion of the deepest religious feeling. The error of the ages has been to make religion depend upon some intellectual statement on the one hand and on the other hand to awaken the religious sentiment through an appeal to the emotions without a cultivation of the reasoning powers.

The intention of our New Thought philosophy is to keep each in its proper province. Emerson saw this and says:

"In your metaphysics you have denied personality to the Deity; yet when the devout emotions of the soul come, yield to them heart and

life, though they should clothe God with shape and color. Leave your theory, as Joseph his coat in the hands of the harlot, and flee."

I shall attempt first of all to find what Truth is in the Prayer and then we may use it as a vehicle to carry the intelligence of today through aspiration if we choose.

Heaven was a term with a very different meaning from our present one in days of New Testament history. In ancient astronomy it meant a circular concave sphere or, better, a concentric series of spheres surrounding the earth as the crystal covers the face of a watch. They were made of something transparent, but equally material with earth. Over each of these "floors of heaven" rolled one of the planets. Seven heavens, one for each of the seven planets, moon, Mercury, Venus, sun, Mars, Jupiter and Saturn. The eighth was the heaven of the fixed stars and was particularly called "the firmament!" This was the

general thought among the masses. But some of the astronomers of the first century held to other conceptions. Ptolemy added a ninth sphere and some went so far as to add seventy.

Therefore the heaven which the author of the New Testament prayer believed in, was a material heaven with seven floors. Above them a firmament where was situated the throne of God.

And since this New Testament philosophy was Greek, we must turn to them to complete this first century conception. I have no intention here of recording Greek mythology. You realize the gods of the Greek pantheon were many and all endowed with human attributes. Above all these they placed FATE, which was superior to them all. Here we will find the beginning of the idea of Unity. One Supreme power above and beyond all the heavenly hosts of lesser gods. Next we come to the word "Logos"

which is translated in John's Gospel "the Word." Its meaning has been given variously by scholars. But theologians have used it as synonymous with Christ. But it meant to the Greek philosopher this One Power above all. To others, however, it was what we call "The Unknown God," whom Paul tried to reveal unto the Corinthians. By giving his idea to them he elevated their conception of God. For the God-idea is as subject to evolution as any other that has evolved through the ages.

The Father of the Prayer was to them the One Power above all others who dwelt in the firmament and included in his sphere the earth and all between. There he ruled as a monarch ruled on earth. For we must not forget that among all ancient and primitive peoples the gods and their attendants, while unseen, were substantial and material realities. They could assume a material appearance and could assist mortals

in all their affairs, even hurling stones in battle.

We must not import our present conceptions of spirit, soul and mind into the ancient writings.

All our words concerning the immaterial or spiritual universe come from the Greek. The ancient Hebrews had no words for anything but earth and that realm where the dead went "the underworld," a material place which they made no attempt to define. The Hebrew was not philosophical or speculative. He was an eclectic, and accepted from other nations that which fitted his cast of mind. But he did not create even his theology. His God was a king who appointed an earthly representative, and the earthly kingdom was a reflex of the heavenly. David and Solomon held office not because the people chose them but because God did. A fallacy that now backs up the thrones of Europe.

Heaven, God, earth and man were

all made of the same substance. Gods were many and differed in degree of power only. The Hebrew declared "Our God is a Great God," above all other gods. He recognized the gods of other nations but regarded them as evil to his nation. The gods of one nation became the demons of another nation. From the earliest times the Aryan gods passed into other provinces and became the devils of the Persian, Greek and Roman religions.

We are always to remember that the GREAT FACT, under all these conceptions, remains, and that is—**THE POWER BEHIND ALL PHENOMENA IS!** All that has changed is the human conception of It. We cannot think Jesus' conception! We cannot reverence what he revered, in his words and in his form. We cannot enter into his intellectual conditions, nor enjoy the objective phenomena that told him of a God, in a material heaven; but we can, and when we enter into the

reality which he entered, we must **FEEL** what he felt, and must come into communion with the same Universal Power. What I wish to awaken is an intense desire for that same spiritual realization that he had, and while we are not called upon to know his conception, nor to attempt to think his thought of God and heaven, still we can, and we will, when we come into that same mental attitude, in which he used the words, feel the same communion and have the same realization which he had.

While we will not attempt to twist the words to our thought and will not wrench them from their Hebraic and Attic meaning, we will, when we wish to use them devotionally, repeat them with our conception, with the same religious emotion, and with the same reverence that he did. When we find it necessary to pray we will put our idea of Unity and of Brotherhood into the spirit in which these words

found utterance from his lips. We know that it is not Truth alone that saves, that we are not saved by intellect, but that "Love is the fulfilling of the Law." That while we may feel with Jesus and Buddha, with Hebrew and Greek and Roman and Turk, the same spirit, we cannot have the same mental picture they had, and while we unite with them in the worship of the Reality behind all phenomena, which we see behind all names, we cannot unite in their conception. For while in Love we are one race; in Thought we are each an independent, individual expression of the race life. While we say:—"As in heaven," our heaven is not that of Jesus, nor of any other person. It is not situated where his was in thought, but it is one in spirit with his.

Our name for heaven in reality is the same he felt, for our name is Love. He said, "God is Love," and his command was "to love"!

We obey the same God, situated in the same place, and in prayer use the same entreaty he did, and thus make the Manger-cradle the Cross and the Resurrection all one with the present in an Eternal NOW, for Truth is unchangeable—IT IS.

Since Truth is unfolding itself through human conceptions, when we think of **our** heaven we are thinking the same Truth which Jesus thought. Why then try to translate his thought into our thought by using his words? Rather let us, in his spirit of freedom from authority, translate his spirit into the language of today and use the prayer thus: "Our Father who art Love." When we will use his words with this meaning we will pray his prayer, not because Jesus authorized it, but because we have found within ourself the same realization, i. e.: "Love is the fulfilling of the Law". He who is Love, hath no need of formal prayer.

For Right is Right since God is God,
And right the day must win!
To doubt would be disloyalty,
To falter would be sin.
—Old Hymn.



We are no aliens in a stranger universe governed by an outside God; we are parts of a developing whole, all enfolded in an embracing interpenetrating love, of which we too, each to the other, sometimes experience a joy too deep for words. And this strengthening vision, this sense of union with Divinity, this, and not anything artificial or legal or commercial, is what science will some day tell us is the inner meaning of the Redemption of Man.—Sir Oliver Lodge.



If I would pray, I've nought to say,
But this—May God be God still!
For Him to live, is still to give
And sweeter than my wish His will.
—David A. Watson.

At night my gladness is my prayer!
I drop my daily load!
And every care is pillowed there—
Upon my thought of God!
—F. L. Hosmer.



ALL that seek religion are in search of communion with God. What is between him and thee? Nothing but thyself! Each can have what inspiration each will take. God is continually giving; he will not withhold from you or me. As much ability as he has given, as much as you have enlarged your talent by manly use, so much will he fill with inspiration. I hold up my little cup. He fills it full. If yours is greater, rejoice in that, and bring it faithfully to the same urn. He who fills the violet with beauty, and the sun with light, who gave Homer his song, and such reason to Aristotle, and to Jesus such manly gifts of justice and the womanly grace of love and faith in Him—will not fail to inspire you and me. Were your little cup to become as large as the Pacific Ocean he still would fill it.—Theodore Parker.

"HALLOWED BE THY NAME!"

IN primeval times among all people it was believed, and today it is believed, that behind each phenomenon was a god. That god was feared. In all dealings with it, they had more or less extended ceremonial rites. They brought gifts to placate him, and they "called upon his name!" They revered the name and hallowed it.

Two methods of using the name were common then, and are more or less common today. One was incantation; the other was repetition.

In the "witch scene" in Macbeth is perpetuated the thought of incantation. In all our prayers is perpetuated that of invocation.

A common method of calling upon the god, of obtaining favors, was a constant repetition of the name until the devotee would have some form

of ecstasy. This was accepted as a sign of the favor of the gods. Among the Roman oracles, especially at Delphos, the sibyl inhaled mephitic vapors and went into convulsions, and her ravings from this were the oracles. Juices of plants, wine, opiates and narcotics, odors and burned incense, have all been used in the Name and to hallow the Name.

With the exception of incense, twilight and garb, the methods of incantation have passed away in civilized lands from the ordinary worshiper.

But invocation remains and will ever remain, for it is the one universal method of approaching communion with the Unseen.

To hold in mind reverently the name of their God, to repeat the name mentally of their Great God, their One God, was a habit of the ancient Hebrews. That Name was never spoken; it was "hallowed" by silent meditations. All other

names might be spoken, but **THE** name was never vocalized. Whether this was the **NAME** that Jesus, the young Jew, meant, is not possible for us to know. The name by which God is called in the prayer is "Father." "Hallowed be thy Name!" could well mean the name which we think and feel of God but never speak.

There is a wisdom in this thought. The moment we name, we define, and to define is to limit. The Limitless One can neither be named nor defined. **IT IS!**

But wherever there is a name to speak, it has been held that by repeating that name, petitions would receive answers.

We are told in the New Testament of some who "They think they shall be heard for their much speaking!" and their words are called "vain repetitions."

A common habit for mystics of all classes is to use names and formulas in all sacred rites. The common

people adopt this method from them. "Swear not at all," said Jesus, for the oath is "hallowing," reverencing, placing faith in, the Name.

We have a survival of this method of formula and repetitions in the "Prayer Book" wherein the Name is hallowed not only in word but also by a genuflection whenever the Name is read.

The power of the Name rises from the One Law of Life—Suggestion. Some cults have adopted the Hindoo word as the Name by which to invoke spiritual receptivity, sit in silence, repeating the word "Om!" and thus pass into a sort of ecstasy.

Tennyson tells us that he used his own name by repetition, and passed into that condition of inspiration whence he wrote. In his poem "The Ancient Sage," he says:

For more than once when I
Sat all alone, revolving in myself
The word that was the symbol of myself,
The mortal limit of the Self was loosed

And passed into the Nameless as a cloud
Melts into heaven.

And in a letter published in his
"Memoirs," he says of this state:

It is not a confused state, but the clearest
of the clearest, the surest of the surest, the
wisest of the wisest, utterly beyond words.
Using his own name upon which to
concentrate, he reached through it
the same condition others reach by
other names and by other methods.
The Hindoo Masters, the Greek and
Roman priests and sibyls, Egyptian
hiereophants, German mystics, Chi-
nese and Japanese wizards, and
European gypsies, the converts in
the revival, the spiritualist medium
in her seance, the Christian Science
and the New Thought healer; all
follow one law, and each by his own
method reach the same condition.
All work under the same principles
of Auto-Suggestion and Concentra-
tion; upon the Law of Suggestion.
The methods vary with the age, cul-
ture and intelligence of the people,
but the Principle and the Spirit is
one. This to me is a glorious evi-

dence of the Unity of Cause, and of the Oneness of Humanity.

"One God, one Law, one Element,
And one Divine, far-off event
Toward which the whole creation moves!"

Age after age, no matter where man has been or what he has done, it has always been the same humanity seeking consciousness of the One Power by the same spiritual urge. Ever formulating his desire in words and rites, and giving himself a Name by which he could rise into a condition superior to his ordinary one, through concentration, meditation and worship. Every man has "hallowed" some Name.

No matter where he is, he is still "hallowing" that Name which is to him the symbol of Power.

Desire made itself manifest in the cave man and has continued to push him outward in power and intelligence, but he "hallows" the name of his God today and reverences names, as the cave man did.

As the heathen revered the name

of his gods of earth, wood or stone, so man still "in his blindness bows down" to the gods of his creation as did man in the primeval wilderness. What names he had then, we do not know. Most likely they were born of Fear. Today thousands hallow the names of Hebrew prophets and of Jesus, but others hallow the names of Mother Ann, of Wesley, Calvin, Mrs. Eddy, Lincoln, Washington, Edison. Energy and Materialism has its god, which it names—Matter. But no doubt the most hallowed name of all is—Mother. Each of these names serve to bear outward the aspirations of the Soul, helping the devotee to a higher plane of thought and feeling. Always, to each person, no matter what intellectually he is, when he thinks holily, it is prayer.

"Sweet hour of prayer! Sweet hour of
prayer;

Thy wings shall my petition bear!"

When "NOW" Folk sing this at our grove meetings, we are only doing that which our earliest ances-

tors under primeval trees did before us. They had what to us was unseemly song and obscene rite, but what they did was "hallowed" to the name of the god, and was sacred therefore.

It was a wonderful advance in the evolution of prayer when Jesus gave this one. He surpassed all teachers who preceded him. He gave us **intellectual freedom**. This wonderful fact has been overlooked by all commentators on the New Testament. He threw away the old Mosaic code and said, "But I say unto you!" He told his listeners that the First and the Great Commandment was "Love **thy** God!" He did not worship the Name of the Old Testament. The Hebrew had not prayed to "The Father!" Jesus did not say "Hallowed be the Name of the Hebrew God!" Since there were Greeks, Romans and men of other nations among his listeners he did not say to them "Hallowed be the Name

of the Roman! Hallowed be the Name of the Greek! Hallowed be the Name of the Gentile! God."

No! His word "Thy" leaves each individual free to form his own conception of the Nameless. If formed from Jesus' Ideal it will be formed of Love.

This Freedom which he taught, has been obscured by those who could not grow into "the liberty of the Sons of God" and come to think for themselves. Ecclesiastical authority has said: "Worship **our** god. Not **thy** God but **my** god thunders the priest." But the word "Thy" establishes the era of religious and intellectual Freedom. It has taken two thousand years to see it partially materialize, but Truth **does** prevail and now the Vision has come. To each we say "Worship Thy God!" no matter if the Name is spelled "Force," whom the maker of that God worships in work in his laboratory or in field, we honor him.

All men must hallow the "Power behind Phenomena!" Each must Name it. And the Name is that of the God they hallow. In no one phase of the prayer do I find equal inspiration or read more reverently than I do "Hallowed by thy name!" For in its utterance I am one with all the race. I **feel** the religious expression of all time.

Each person must of necessity read into the words his conception of God. His Thought will give shape to the conception of the Power he hallows. I find the following **thought** of Rev. F. C. Hosmer fine for contemplation:

One Thought I have my only creed,
So deep it is and broad,
So equal to my every need;
It is my thought of God.
At eve my gladness is my prayer;
I drop in love my load,
And every care is pillowed there,
Upon my thought of God.
I ask not far before to see,
But take with joy my road;
Life, death and immortality,
Are in my Thought of God!

Our "Thought of God" is our ideal.

When we follow that we are hallowing the Name. As Tennyson so finely has it: "We follow the gleam!"

Not of the sunlight,
Not of the moonlight,
Not of the starlight!
Oh, young mariner,
Down to the haven
Call your companions,
Launch your vessel,
And crowd the canvas,
And ere it vanishes,
Over the margin,
After it, follow it,
Follow the gleam.

And since my conception of God is my Ideal of the Good, the Beautiful and the True, the prayer "Hallowed be thy name" means to me, "Follow thy ideal, follow the gleam!" And as all men have done this, from savage to savant, and morally from Cain to Lincoln, so when I "follow the Gleam" I simply follow that which all men have followed and which they ever will follow.

But they had not the freedom in making or in following that I have

and no man had till Jesus said
"Love the Lord, **thy God!**" Since
then that thought of Freedom
has been evolving till we have
ideally our perfect religious freedom
which some time will also be per-
fect in expression. Then each man
will have his own church, will be
his own priest and write his own
Bible. But no matter how much he
shall evolve in the expression of
this Freedom, he will never get be-
yond the utterances of Jesus. When
we really pray in sincere desire, we
are one with Jesus, and with all men,
good or bad, that ever aspired for
an ideal beyond today's expression.
I shall continue to pray "Hallowed
be Thy Name," uniting my petition
with that of all my fellows around
the whole circle of the earth. But
I shall always think of the One for
whom all names stand, the One in
whom is no good or evil, and in
whom

There is no great or small
For He is the ALL-IN-ALL.

Behold, the Holy Grail is found—
Found in yon poppy's cup of gold;
And God walks with us of old;
Behold, the burning bush still burns
For man whichever way he turns,
And all God's earth is holy ground.
—Joaquin Miller.



Breathe "God," in any tongue—it means the
same;
Love Absolute: Think, feel, absorb the
thought;
Shut out all else; until a subtle flame
(A spark from God's creative center
caught)
Shall permeate your being, and shall glow,
Increasing in its splendor, till You Know.

Not in a moment, or an hour, or day
The knowledge comes; the power is far
too great
To win in any desultory way.
No soul is worthy till it learns to wait.
Day after day be patient, then, oh, soul;
Month after month—till, lo! the goal! the
goal!
—Ella Wheeler Wilcox.

O, clothe us with Thy heavenly armor,
Lord!
Thy trusty shield! Thy sword of Love
Divine!
Our inspiration be Thy constant word!
We ask no victories that are not Thine!
Give or withhold, let pain or pleasure be,
Enough to know that we are serving Thee!
—John White Chadwick.



No longer forward or behind
I look in hope or fear;
But grateful, take the good I find,
The best of Now and Here.

Amid the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings:
I know that God is good!

I know not where His islands lift
Their fronded palms in air,
I only know, I cannot drift
Beyond his love and care!

—Whittier.

"THY KINGDOM COME!"

UNITY of the race must be his position who would understand the phenomena of the race. Mankind is one. "One mind common to all men!" and there is also a common ground upon which all men may meet. Be he king or peasant; philosopher or fool; saint or sinner; chaste husband or libertine; black or brown; white or yellow; they all meet on the common ground of the emotions. All mankind FEEL alike. Passions are kin no matter where found. Man is primarily sensation. The differentiation into race and class is not nature's primary classification. Her method is a question of more or less, a question of degree; of intensity. The differentiation into classes, races and sects rises in the intellectual ability to translate feeling into the symbols

of the external life. Of the phenomena of the whole race can be affirmed—it is an expression of what the individuals feel.

Spencer says: “The chief component of mind is feeling . . . Mind properly interpreted is co-extensive with consciousness; all parts of consciousness are parts of mind. Sensations and emotions are parts of consciousness and so far from being its minor components are its major components. The **body** even of our thought—consciousness—consists of feeling, and only the **form** constitutes what we denominate intelligence. No movement is made but it is preceded by a prompting feeling. The over-valuation of intelligence has for its concomitant the under-valuation of the emotional nature.”

And Helen Keys says: “The conscious conditions of the soul are determined by the emotions—reduced for the moment to unconsciousness; emotions which are forgotten in the

hour of fulfillment, are not therefore less decisive."

In this thought of Unity can we alone understand this prayer. Remembering that it is the utterance of an emotion, we also feel we can not only pray it, with every denomination in Christendom, but we can also pray with every man in any clime, and in any form of worship. It was this recognition that caused Whitman to say:

I do not despise you priests, all time, the
world over,
My faith is the greatest of faiths, and the
least of faiths,
Enclosing worship ancient and modern and
all between ancient and modern.

It is the lack of the recognition of unity in emotion, and thus relegating religion to the realm of the intellect, that has caused all the sectarian wars. Religion has been made a creed, and not a reality. Whitman saw this also and made Religion a Principle above the other two which formed the triune base of his philosophy. He says:

For you to share with me two greatnesses,
and a third one rising inclusive and more
resplendent,
The Greatness of Love and Democracy, and
the greatness of Religion.

We in this Vision of the Lord's
Prayer will not confound, in our
reasoning, Theology with Religion.
We will not care for creed, rite and
symbol, but will look for, find and
enjoy with ALL men the principle
which is voicing itself through them
all. Heber Newton gave a fine def-
inition when he said: "Religion is
what a man FEELS toward God;
theology what he thinks of him!"
We will go back in our thought from
two thousand to five thousand years
and try to FEEL with the ancient
Hebrew and with the Young He-
brew who gave his listener this
prayer.

In unison with men of all time and
all climes, he and they felt as they
looked upon the natural phenomena
about them, and especially as they
gazed into the depths above which
stood for them the symbol of Deity

even as the sun so stands today for the Parsee. What they felt I felt as I stood in our mountain home recently and gazed at the stars, and repeated with Whitman:

When we become the enfolders of those
orbs and the pleasure and the knowledge
of everything in them, shall we be filled
and satisfied then?
And my spirit said, No! we but level that
lift to pass and continue beyond.

He put the emotion into his words. The ancient Hebrew into his. Language consists of symbols; first of tones and then of marks, as signs of and to express thoughts, which are translations of emotions. We should feel, would we read these symbols rightly the emotions for which they are forms. The Emotions are, as Spencer says, "**the body,**" the thought and language but "**the forms**" under which the individual attempts to express to the intelligence of others what he has felt and to awaken in him the like emotion.

Entering now ourselves the syna-

gogue with the Hebrew—with Jesus—let us pray! He says "Our Father." Beside him a Syrian, who utters a name we do not recognize. An Egyptian who says "Osiris and Isis." A Phoenecian, who says "Astoroth." A Roman, who says "Jupiter." A Greek, who says "Zeus." You may say "God," and I may say "Love." We will place in our temple, not built with hands, but eternal in Thought, one person of every nation under heaven. Each will feel as we feel, and each will pray to his conception of the Unseen Power: "The Unknown God" of Paul.

"Pray to the Lord THY god with all thy heart, soul and mind!" Jesus has said to them. Here each prays with his heart first—his emotions—then with his mind, his intellect—and then with his will. All these prayers unite in one strong cord in Spirit—in Emotions—Unite, while the tone-symbols in language of the emotions die.

We will enter the mind of the Hebrew bowing beside us and seek why he prays, "May thy kingdom come!"

Desire is prayer. He desires good things. He desires peace within his nation. Prosperity and position. All that a king can give.

Remember, the height of external government was then a kingdom.

And among the Hebrews a theocracy where the king was the chosen of God. Selected by God and represented God as the Pope today is held by his church to be God reigning upon earth. The Hebrew nation then considered their king as God in the flesh. God "on earth!"

"May thy kingdom come!" meant to him, "Wilt thou as king so rule that all my desires for good, happiness and prosperity may be gratified?" All that a citizen of an autocratic government could ask of his sovereign was asked by the Hebrew at our side. It was asked, and is asked, by every person who ut-

ters a petition for good.

Ignorant of natural law he believed that his God was an autocrat who could, when he choose, do anything. He could hand from this store to him that which he asked for as easily as he himself could hand from his purse the shekel he gave the priest for the temple service.

But the important thing for us is the emotion from which the petition sprang. He is sincere. He feels what he prays. He expects his prayer to be answered. He looks to the external, forgetting: "God is spirit, and they who worship him must worship in spirit and in truth." The answer must also come from a spiritual Being, must be a spiritual answer. I said "Forgetting." He had never recognized this. The Thought of God, Man and Nature had not so far evolved. So he prayed on his plane of intelligence, but on the universal plane of emotion.

Yes; I know that form has often

usurped the place of spirit in worship. The Prayer-book satisfies the emotion, for the intellect has in its development set bounds to emotion. "They that love me will keep my commandments!" Love is the supreme emotion. And when Love is felt, the commandment is kept by necessity. The forms are observed today through duty, fear or less honorable motives. But this is not prayer.

The best definition is Emerson's:

Prayer is contemplating the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul.

Prayer is therefore one talking to the Ideal within himself.

It is expressing a desire, in his own symbols, for that which he deems the best for him in his own life.

You and I will join all who pray not only once a week, but at all hours of the day for we will FEEL "May the ALL-Good be manifest here and now." This is to me what Jesus felt, what his desire was. It

is what all feel who sincerely utter these words. But since it is not our business to feel for others, or even to surmise, and much less to suspect others of ulterior or unworthy motives, we will pray as he prayed who saw in brightest Vision the world redeemed. Who carried about with him the radiance of an illumined Soul. Whose radiations were so potent that they healed those whom he touched or who in the crowd touched him. Who, when he departed from his friends, said:—"My peace I give unto you!" Because he **was** peace, and the Kingdom had come to him and he was conscious of it, did he leave peace. We will seek not with words, but in unexpressed thought, and with all the feeling that caused the thought in him to pray establishing his desire for the All-Good to come as a Principle of life. "May thy kingdom come!" will be our words while we hold the Vision of today. We know as far as the One is concerned,

as far as Law is, and as far as Truth and Love are, that kingdom **is**. It is only waiting for us to pray sincerely, believing that it is for us to be conscious of it. When thus conscious of it it **has** come to **me**. Through prayer I become receptive to its expression.

From the same spirit and from the same Vision in which Jesus formulated the prayer for the Hebrew of his time we will formulate ours for today. **I love the Good, the Beautiful and the True. With all my love I desire these to manifest in all my conduct. I let in Love and Truth that the Power of the One be made manifest in and through me.**

My every thought, my every emotion, is a race impulse; is a radiation from me as a center outward, filling, as a ray of sun, the spiritual universe. It is helping mould the future. My every prayer makes the race more religious. My every throb of love makes the race more humane. Emerson says:

The loneliest thought, the purest prayer is rushing to be the history of a thousand years.

When I pray "May thy kingdom come!" I am talking to the King I am, as "Conscious Law," for the "Kingdom of God is within" and the King of that kingdom is the Conscious Human soul. Thus am I, as king, giving orders to all the forces of the Kingdom of God, to carry out my desires, and they obey. Thus am I helping to bind the feet of earth to the throne of the Ideal, when I in sincerity pray for the Good. I am binding myself to ignorance and loss when I will not help on the evolution of Mind, through my desire for Goodness. I can increase the amount of intelligence and good on earth, but I cannot lessen it. I may refuse to consciously add to the world's stock of goodness and wisdom, but I cannot diminish it. The good I develop in myself helps the world. The good I will not express is my loss. I take none from others. I would have

every man pray, "May thy kingdom come!" for by this prayer he is helping the evolution in the race of the Ideal of all that is manly and good and true. A modern poet, Angelia Morgan, in a recent poem has given utterance to this thought finely:

I ask no truce, I have no qualms,
I seek no quarter and no alms.
Let they who will, obey the sod.
My soul sprang from the Living God.
'Tis I, the King, who bids thee stand
Grasp with thy hand my royal hand!
Stand forth!



If, when the Spirit and the Bride say Come!
I yet be found lingering by the way,
Even as I linger while it is today,
Wait thou, my God! although I journey
from
My home on earth and from thy other home,
I will remember at the last, and say:
Thou who wast near when I was far away,
Take me: the Spirit and the Bride say
Come! —Arthur Symons.

Embosomed deep in thy dear love,
Held by Thy law I stand;
Thy hand in all things I behold,
And all things in Thy hand.
—Samuel Longfellow.



"Not as I will"; the sound grows sweet
Each time my lips the words repeat.
"Not as I will"; the darkness feels
More safe than light when this thought
steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will"; because the One
Who loved us first and best, has gone
Before us on the road, and still
For us must all his love fulfill!
"NOT AS I WILL!"
—Helen Hunt Jackson.

"THY WILL BE DONE!"

IN a previous essay I have spoken of the attitude of the ancient Hebrew toward the Ruler of the Universe. It is that of the petitioner toward an autocratic king.

He may petition and plead, but he cannot dictate. After his petition he must await, and accept, the decision of the Autocrat.

In this prayer we have the petition "May thy Kingdom come!" May all the good I desire be given me because you are king and can give it. Then necessarily we have the willingness to accept the decision of the Supreme Power and the expression of loyal submission to his will as expressed in that decision. No nation had at this time any conception of what we now know as Law, as Causation, and the Hebrew much less than even the surround-

ing nations, and philosophy then was based upon the conception of one arbitrary power which had the authority not alone over life and death of his subjects, but also over the armies of heaven and all the powers of earth. No matter what his desire, Jehovah could order it done.

Could the petitioner make Jehovah understand, or if the heavenly king saw that it was best so to do, he could stop the sun in mid heaven, as he had at the prayer of Joshua. Nothing was impossible with God. No matter what the decision of the God to whom a prayer had been presented, that decision was to be accepted, and the human will was to be resigned to the Divine will.

To win this Divine will, sacrifices were made. All sorts of speculations were indulged as to what would please the god, to whom the petition was offered. The Hebrew at this time believed his God enjoyed the smoke and scent of burn-

ing animals, and the sight of blood. He had outgrown the thought of human sacrifice, though it died hard, as is illustrated in the accepted sacrifice of Isaac.

Surrounding nations at that time still had the human sacrifices.

A fine illustration of this belief among our ancestors is in Tennyson's poem, "The Victim".

This idea of human sacrifice underlies the evangelical conception of the death of Jesus on the cross. It was "A sacrifice"—and, to the devotee, a more than human sacrifice. This is a perpetuation of, and an exaggeration of, the earlier idea of human sacrifice. In this case a god is sacrificed as a propitiation to God for the sins of man, "sacrificed to satisfy God's wrath."

Slowly ancient ideas die out in dissolving views, into the new conceptions of a more highly developed people. No entirely new thing; no entirely new conception. Slowly the new extends its borders, so that

it occupies the territory of the previous conception, as a nation may gradually occupy the territory of its neighbor.

The conception that Baal must be satisfied with the blood of humans, and Moloch with the lives of children; Jehovah must have the blood of doves, rams, sheep and goats; was modified later to that of one Supreme sacrifice on the Cross. Yet Hebrew prophets had said, "Our God does not require this; all he asks is a humble and contrite heart." It has taken years and generations to develop a few in every one thousand out of the idea of external sacrifice; out of the idea of the giving of something, into this idea of the acceptance of the Will of God as our will. In our metaphysical phrase — the Recognition of Love and Wisdom, in all the events of life. "A higher will than our own regulates events," says Emerson.

The thought in this phrase of the

Prayer is that which has evolved into the shibboleth of the Unitarian Faith—"Character!" To live the Life! Not to attempt to avoid living by doing penance and sacrificing.

The deductions of science, the philosophy of reason, and the dictates of conscience, all unite in the petition, "May thy will be done!" To the reasoner, to the scientist, to the truly philanthropic, the words of Paul are the one and only needed fact in the conduct of life, "Whatsoever ye sow that ye shall reap". "God is not mocked," he said. To mock him is to think he is variable, that he will deal with one child with a different motive and under a different law from that which he deals with another. His Will is Law for all. Jesus here established the principle of Causation as the Autocrat-of-the-Universe.

Antedating science, he under the religious Intuition saw the Law and taught us Agreement with it, say-

ing virtually: "Whatever is, is God's will, and I must submit. Not because I must, but because I choose, for I know that Will is Wisdom and Love."

Until one reaches this condition of reconciliation and the consciousness of Unity of his personal will with that of the Divine Will can he know peace. Not until one realizes the inviolable and inevitable Law of Cause and Effect, "Chancellors of God," Emerson calls them, and intellectually accepts whatever is, and religiously FEELS it, as a prayer, will he or she come into the knowledge that the Kingdom of heaven is within; is now and here. To FEEL it is to find it, to know it, is intellectual power. The moment the thought of order, regularity, system, law, was perceived, then was science possible, and then was true philosophy born.

All previous reasoning was from a false premise and from a false intellectual basis. There was and

ever had been a religious basis. Religion is feeling. The FEELINGS that inspire one when he looks upon nature and thinks upon her and her manifestations, are religion.

The great mistake made by commentators, ecclesiastics and skeptics in regard to the Bible, and it is an error perpetuated by many New Thought teachers and by Christian Science, is to attempt to read into the words and stories in the Bible the intelligence of the twentieth century. In Bible study and worship all the intellectual conceptions of God, Man, Nature, then and now held should be forgotten, and we should try to reproduce the Feelings that inspired the writers. We should strive to become one with them, and with all men, and to FEEL God within and around, as the All in All. Any attempt to tell what they thought, or to base any philosophy upon **what we think they thought**, results in error.

All any one can do is what I am

doing, i. e., attempting to read into the lines the results of my feelings and to utter the words they uttered, FEELING as they felt, and making no attempt to think their thought, nor asking what they thought. It is folly to attempt the impossible. It is impossible for an American, in 1914, to think what a Hebrew thought in B. C. 1000, or in A. D. 75. But it is pleasant to learn what we may of their manners, customs, rites and ceremonies, and to try to understand their origin in human needs and to learn their place in the common human emotions.

We cannot realize the willingness of a mother to sacrifice her child to the god, or to throw it into the sacred river. Nor that of the mother of Samuel to devote him to the Lord; but we can realize that it was the same emotion which prompts us to succor the weak and to build our hospitals.

This is the only way I can see it possible to realize the Unity of the

race. In this thought we can pray;
in this feeling we should pray constantly, "**Thy will be done!**" May the **Universe** ever continue in my thought as **Wisdom and Love**, and I can affirm as I pray—**It is Wisdom and Love and All is Good.**



Through Love to Light! O wonderful the
way
That leads from darkness to the perfect
day!
From darkness and from sorrows of the
night
To morning that comes rejoicing o'er the
sea!
Through Love to Light! Through Light O
God, to Thee,
Who art the Love of love, the eternal Light
of light.

—Richard Watson Gilder.

O Father! to Thy will we bow!
And lead us all to see,
How, even in the darkest hours
We're closest drawn to Thee!
O, Father! Make us wholly Thine!
Grant us Thy loving care,
And when Life's labors all are done
May we Thy glory share.
—Lillian Whiting.



IF YOU would begin here and now, today, this present hour, to enjoy the benefits of the Father's care, go apart from your fellow men for a time, seek the solitude of the Spirit, as Jesus bade men seek Him in his wonderful Sermon on the Mount. Lay aside all plans, open your mind and heart in receptive worship; consecrate all you possess; all you are; to the Father; then be true to the highest thought that comes to you; trust though you see not whither you are going; your faith must be severely tested. For no man ever sought help in this spirit who came away unfilled.—Horatio W. Dresser.

“ON EARTH.”

THESE two words so simple, so common, are nevertheless in this connection two as important words as can be found in all the Bible. In understanding the philosophy of Life as taught by Jesus they are the two most important words in the New Testament. They are the **key-words** to all the thought and acts of Jesus as recorded in the first three Gospels. These Synoptic Gospels are the only ones that are considered in any degree historical.

Remember—**This Prayer is a Vision of Life.** In it are embodied the Highest Ideal of a people, and that of the most philosophic religious teacher of all time.

He, in this prayer, boiled down his theory of life into simple phrases which his followers could use in

their devotions. He used petitions already familiar to them, but in new connections and with a more devout spirit, and with an enlarged Vision of Man and God, and Life and Love. The Kingdom-of-God was for them as for all devout persons now, the realization of the Ideal Life. The thoughts of the Prayer belong to a branch of the religious expressions of men who had in their theology and in their practice no thought of a life except that seen and felt now. They prayed for the Kingdom of the Good to come to them here and now. This is strongly emphasized in the words "On earth!"

The Old Testament is accepted without discussion on the part of scholars as a materialistic book. Good authorities affirm—"No sacred books so little regard the subject of immortality as the Old Testament." The Hebrew never troubled himself concerning the conditions of the dead. They went to the "Underworld". He did not try to

imagine what it was, or where it was located. Man went there when he died. And any other thought has been imported into these books by those who desire to prove their theological tenets. Immortality is in the mind of the commentator and not in that of the Hebrew author. The fact was impressed upon me many years ago by a learned Jewish Rabbi who invited me in to his library and showing me his editions of the Talmud, Minshna and the Gemara, gave me quite a lecture upon the doctrine of death and the Hereafter as found in the, to him, sacred writings.

Lyman Abbott recognizes this fact in his "Letters to Unknown Friends," in **The Outlook** for Feb. 28, where he says: "There is little reason to believe that Old Testament writers believed in personal immortality. If they did, their belief was certainly very shadowy, vague and unsatisfactory!" But he thinks that "Jesus brought life and

immortality to light!" The evidences deduced by him, (I use him as a representative of the liberal interpreters of Scripture), the evidence he draws from the New Testament would not be accepted by any Justice of the Peace as conclusive evidence in a case of petty larceny.

I do not wish to side-track the thought of these essays by a discussion to which of the four sects into which the Jews were then divided, Jesus belonged. Much that he taught was in harmony with that of the Essenes; much in harmony with the Samaritans. But some of his teachings are at variance with some of the teachings of that sect at periods when we know the most of them. He did not seem to condemn the Pharisees for their teachings but for their fidelity to the form and the neglect of the spirit in which the form was embodied. The Sadducees were the party of the wealthy. They placed the integrity

of the nation above that of the Hebrew Law.

Any one interested in this phase of the subject can look it up in any library. From my reading, I think Jesus was eclectic; was free to take from any source that which was Truth to him. I am convinced that he depended more upon his own perception and intuition than he did upon the Rabbinical writings and Sacred Books. Where he had been instructed from twelve years old to thirty, is a question. This is evident, that he had been cultivating Self-reverence and Self-reliance. Had been in some way developing himself out of the narrow limits of authority. "Moses said," was the standard of the time. "But I say unto you!" was a new standard which only a free man could give. Thus he belonged to the Thinkers and went to the immortal life as a consequence of his thinking, sent by the worshippers of external authority. His God was not a god of

the dead, but a God of the living. The only time to live is Now, and the only place is Here. To the living it is "on earth". Abraham, Isaac and Jacob were dead, but the God they worshipped still lives. Ideas are read into the words of Jesus from the desires and intelligence of the present. That the disciples believed in an immortality anywhere except on earth, I find no warrant. Paul even held to a "sleep," and in his Hebrew education in the Underworld, believed that he and those that fell asleep would rise to meet Jesus in the Heavens, in the air. Rise as Samuel did, from the "Underworld". Not a conception by even early Christians of any Life except on earth. The Second Adventists have the only warrant for claiming to be believers in Paul, for he surely held the belief that all would arise from the grave, and Jesus would reign on earth for 1,000 years. But in the words of Jesus I find no

possible ground for thinking he had any idea of any life except "on earth!" When in this thought "on earth" we read this prayer, his words here and elsewhere are made clear to us.

I do not propose to enter here into any long discussion, but simply to affirm that the whole Prayer, and especially these phrases, "May thy kingdom come and thy will be done on earth" expresses the Vision as held by New Thought people; and to affirm that if any people have a right to claim fellowship with Jesus, we New Thought people have. I suggest that in the thought that we desire, as he did, that the Best possible Good in all ways may come on earth, that you read his words and see how they all will beautifully apply to a possible condition, an Ideal Condition, now and here. That he held a Vision of a world redeemed, a Vision of Brotherhood, a covenant of Love. I think you will find that no reformer, be he socialist,

anarchist, statesman or patriot, advocates a better model for a State than that set in the Ideal which he told us we could pray for when we desired to pray.

Walt Whitman had the same Vision:

I will make inseparable cities with their
arms about each other's necks;

By the love of comrades

By the manly love of comrades.

It was necessary for him when he gave his friends this Prayer that he would condense his Perceptions of Truth into it in such a way that he could not be misunderstood by them. That whoever should learn this Prayer would be putting into practice that Ideal which he had taught him.

For this reason the words "On Earth" have a significance that no other words of his have, for us, as they enable us to understand that the purpose and principle of his life and work was here and now to make a better civilization; to build a Brotherhood "among men of good will".

All his life was devoted, not to a preparation for a life after death, not to teaching a philosophy of immortality, nor a method of escape from consequences of conduct here. His life was a steady activity for the amelioration of the conditions of men, "On earth."

There is nothing in any of the words attributed to him that warrants us in thinking he was thinking of any life but the present.

The "Sermon on the Mount," which should contain something upon that dogma had he taught it, is silent upon anything but the present life. "Blessed are" is his affirmation. Blessed the moment one lives Truth. The only phrase that can be construed into any possible connection with immortal life away from earth is "The kingdom of heaven!" The word and the place of heaven I have explained in a previous essay. I will pay attention to the words "Kingdom of heaven" in my next. Would you understand the place of

Jesus rightly, and his wondrous Vision, study the words recorded as his in the thought that he is speaking of the possibilities of man "on earth," speaking of that Ideal condition which is coming on earth, and I think all the life and words of Jesus will be plain.

The great difficulty is that it is very hard for us to get away from the psychology of old ideas. We have heard so much of error concerning Jesus and his work, his origin and his place, that we do not read the words recorded in the New Testament with an unprejudiced mind. We are either set against them by reason of some offensive theology, or are set for some interpretation of them by some preconceived theory. To me the beauty of his life and words is that he perceived the Divinity of the Human Soul and its connection with the ALL GOOD and realized the possibilities that it held for its life on earth. He stimulated his time and all time toward

the expression of those possibilities by portraying as best he could the glories of an earth redeemed from ill conditions. He helped his time by healing the mentally and physically diseased by setting the example of a true socialistic Brotherhood, and by teaching the one and only bond of unity, that of Spirit, whose manifestation is Love.

Any attempt to form co-operative societies, communities or colonies, upon any other basis than a religious and an unselfish union, have failed and will fail. There is but one religion, and that is LOVE of Good; a love so great that in it all selfishness is swallowed. All systems of religion, all creeds are merely intellectual attempts to grasp intellectually, that which can only be FELT. The religious feeling can not be expressed through any intellectual formula. Religion does not consist in the words, and in the rites but in the spirit which must use some words and have

some form in its expression.

The deep religious feeling of the Salvation Army lassie, we must admire, but we cannot accept the words—symbols with which she clothes her expression of it.

Jesus spoke for the present and for earth—for the here and the now. I paraphrase the words of the Prayer thus:—

I desire that that Ideal of Life which is in consonance with the Law of Causation and with my highest Ideal of man may come into expression here and now, “on earth.” In this thought I can truthfully and honestly pray; all may honestly pray: **May thy kingdom come, and thy will be done on earth.**



Give free and bold play to those instincts of the heart which believe that the Creator must care for the creatures he has made, and that the only and effective care for them must be that which takes each of them into his love and, knowing it separately, surrounds it with His separate sympathy.—**Phillips Brooks.**



Love is the key of life and death,
Of the hidden heavenly mystery;
Of all Christ is, of all he said,
Love is the key.

As three times to his saint he saith,
He saith to me, he saith to thee;—
Breathing his grace-conferring breath;—
“Lovest thou me?”

Ah! Lord, I have such feeble faith,
Such feeble hope to comfort me,
But Love, it is as strong as death;—
And I love Thee!

—**Christina G. Rossetti.**

If on a Spring night I went by
And God were standing there,
What is the prayer that I would cry
To him? This is the prayer:

O Lord of Courage grave,
O Master of this night of Spring!
Make firm in me a heart too brave
To ask Thee anything!
—John Galesworthy.



Where the vain blue-bird trims his coat,
Two tiny feathers fall and float.
As silently, as tenderly,
The down of Peace descends on me.
O this is Peace! I have no need
Of friend to talk or book to read;
A dear Companion here abides,
Close to my throbbing heart He hides;
The holy silence is His voice;
I lie, and listen and rejoice.
—J. T. Trowbridge.

"AS IT IS IN HEAVEN."

OUR second essay deals with the location of Heaven. Now we deal with the conditions of heaven, the thought awakened by the word "As."

The prayer necessarily intended that we should ask that the Heaven-Father—Our Father—should rule "On Earth" as he did in the seven spheres above the earth which formed the firmament. That we also should recognize him as the ruler of earth and heaven; and should in willingness resign ourselves to his rule here and now, should live every day as a subject, not of an earthly, but of a heavenly king.

Necessarily perfection must center in the Ruler. He must have Power to do as he would. He should have the same order and system here that

he as King has there. What he ruled there beyond sun, planets and stars, they had no conception. But these he did rule, and they recognized the orderly changes of day and night, of seasons, of the rise and setting of stars and constellations.

Therefore, there is in the petition an expression of the desire that the same power that kept for so many centuries the heavens in their place and in order, might in the same way keep earth and its inhabitants and its conditions in order.

This Infinite Power centered Itself "on earth" in the King. David and Solomon had been Its great kings. The Jew was looking for the return of the Jewish nation to power. At the time this prayer was given, Roman officials occupied the place of their God-selected, God-appointed Kings. It was the dearest hope of every Jew that there might be restored the thrones of the past. For this reason, this

prayer was to the Jew a petition for the breaking of the Roman yoke and a restoration of the Kingdom of Abraham, Isaac and Jacob, a return of the glory of David and Solomon. "Thy kingdom come on earth" could have no other picture in the imagination of the Jew than this restoration. It was a prayer of treason to Rome. "Jehovah, wilt thou break this bondage and restore the throne of David for us. Make thy kingdom here now among us." It is impossible for us to pray this prayer with the conception of the Jew of the first century. Did Jesus hold this same thought? I can gather from the records that he had no other.

Like all Jews at his time he and his followers were always looking for the Father-King to send his representative in a Messiah, who would lead them to rebellion and break the yoke of Rome. Early in his ministry his followers centered upon him as the Messiah. Let it be re-

membered that Messiah had no relation to any life except the life upon earth. The Messiah was a political deliverer. But since that political power was also the religious power and the only power the Jew recognized, it followed that Messiah meant one appointed by the Power above earth to rule his chosen people on earth.

It seems doubtful that Jesus thought this or accepted it for himself at first. But the zeal of his followers and the success of his work and his triumphal entry into Jerusalem led him to at least accept as a possibility that his mission was to relieve his people from the oppression of the Roman. So great became the public opinion concerning him among the Roman powers that he was arrested on information of his enemies and convicted of treason and executed; not for his works, not for his teachings, but because his followers, in crowds, had hailed him as the Messiah; as

the one who should lead in a rebellion as antecedent patriots had done and subsequent patriots did. Over his head on the cross was an inscription which glorifies him as Robert Emmet of Ireland, and Nathan Hale and Elmer Ellsworth are glorified—one who died for his country, “King of the Jews.” He filled in his day the same place as Washington and his compatriots did in 1775. It is said that Franklin said then, “We must all hang together or we shall all hang separately!” Had Lexington and all along the line to Yorktown been defeats, they would each have died on the gibbet and the inscription would have been—“He would be an American Freeman!”

It is probable that in this prayer Jesus was consciously teaching treason to Rome, as Thomas Paine in “Common Sense” and “The Crisis” taught the American colonies treason to England. The prayer under our knowledge of that time

is capable of this interpretation. It raises Jesus in our estimation. It places him as a martyr to his country, to Truth as he saw it, and leaves him not merely one who would be a leader for some selfish end, either for himself or his nation.

John Brown was hung for the same cause for which Jesus was crucified. The difference of 2,000 years is merely one of detail. The Principle is eternal. It adds a mighty power to the Prayer when it includes loyalty to one's country and to the principles it stands for. The Church has a prayer for "the President, and all others in authority!" This Prayer includes all this and more; it looks to the Divine Possibilities in man to make a heaven on earth whenever he shall will to make it.

The point of view today gives us a Vision in the Prayer grander than any the commentators have found. While the Hebrew of 75 A. D. could

pray it for the liberation of his nation; the Irishman today for the freedom of his; the Englishman and the Frenchman for the stability of their governments, so we also can pray through this Prayer for the perpetuity of our nation, and at the same time unite with all these in the consciousness that the Power to whom we pray is one. IT is the inviolable Principle of Causation. The difference lies in the conception of each person and not in the Reality for which our mental image stands.

More and more as we study it, does it become a universal Prayer, a Vision of Universal Brotherhood. There is no one who may not in sincerity and in truth unite with us at any, and at all times, in saying, "May thy will be done on earth as it is in heaven."

I do not pray because I would.
I pray because I must.
There is no mercy in my prayer,
But thankfulness and trust.
And thou wilt hear the thought I mean
And not the word I say,
Wilt hear the thanks between the words
That only seem to pray.
—John W. Chadwick.



A beneficent fluid bathes us, whence we draw the very force to labor and to live. From this ocean of life, in which we are immersed we are continually drawing something, and we feel that our being, or at least the intellect that guides it, has been formed therein by a kind of local concentration. Philosophy can only be an effort to dissolve it again into the Whole.—Henri Bergsen.

**"GIVE US THIS DAY OUR
DAILY BREAD."**

"GIVE us this day our daily bread," is one that has troubled the translators very much. The word translated "daily" should never have been translated. It is a **guess**. There are over seventy words suggested for the one Greek word thus translated. The best New Testament Greek scholar in the United States, Prof. Cary of the Meadville (Unitarian) Divinity School, told us in class that the word thus translated was found nowhere else in all extant Greek literature. It thus stands alone, with no other passage to which to refer as aid in its interpretation. No one knows, and never will know, until some other Greek MSS. shall be found that will give a clue to its meaning.

It is "bread" that is asked for, but what bread? The revised version helps us not in its marginal readings, "Bread for the coming day." Max Muller tells us of a prayer to Indra—"Give us our daily bread!" But did Jesus teach his disciples to pray for material things? He taught them to trust for food and clothes as the sparrow and the lily trust. Why not for bread? He found bread and fishes, where others would not. Why not teach them to look for Supply in all directions to the One Power from which lily, sparrow and man are fed?

He did not, according to Luke, command them to use this prayer. "When ye pray," he said. Matthew puts in the prayer as part of a discourse on Prayer, where he tells them not to pray as others pray, but to use this form. Instruction here, and not command. "Our Father knoweth ye have need of these things before ye ask him," he told them. "Pray, believing that ye

have these things before ye ask them!" he says again.

Though the translators may higggle over the Greek, and theologians over the thoughts of Jesus, we have no trouble to accept the thought as daily and believe in reality of possession before the prayer is uttered. Why not "daily"? If the Bible has any value to us as a guide or counselor, it is as a **daily** inspiration. The word "daily" is in perfect harmony with Jesus' instructions, all of which were confined to the Here and the Now. "On Earth" is the prayer. This present manifestation of Our Father's Kingdom is where we are to look for all good things.

When we interpret this petition for "daily bread" in the light of Jesus' other teachings, it becomes, not a petition, but a recognition. The needed bread is here now. Prayer is that mental attitude in which we recognize that all needed things are ours before we ask for them.

Recognition and thanksgiving are the two functions of prayer. All is here! All is mine now! Just as all in the home is the babe's, so all in "Our Father's" house is mine now.

The babe does not know what he wants, but all that can supply his want is at his hand. He grows day by day to receive this, and to receive in the degree in which he recognizes supply for his need. "Believe ye have these things before ye ask for them," is to be our attitude toward Infinite Supply. By this prayer, "Give,"—which is a looking forward to the coming supply,—the mental attitude is created by which one becomes able to perceive the way to supply. "Seek ye first the kingdom of God." Prayer is one method of seeking. Until we perceive that all is ours, and all is here, and all is present now, we must by petition grow into that perception.

And what does "daily bread"

mean? No one can know what Jesus meant by it, but each person can tell what he means as he prays it. I presume very few confine it to material food. I think to most people it means whatever one needs on every plane of being. When I use it, it means **everything** in Infinite Supply that I can, as a physical, affectional, intellectual and spiritual being, use for my happiness. "Man liveth not by bread alone." He lives by Truth and Love. My personal idea of "bread" as used in the prayer is found in John 4:33-34: "My Father giveth you the true bread out of heaven to eat." The words, "Give us this day our daily bread," are to me, the expression of a desire for consciousness of spiritual life; for that baptism of Spirit that shall awaken this consciousness in me as the baptism of the sun awakens the demonstrations of beauty, fragrance and reproduc-

tion in the plant.

This expression cannot be understood by those who only petition: "Give." It comes only when there is a spiritual recognition that **I am now—all I once prayed for.** "Give" is the child's petition; manhood's reception is "**I, am the bread of life!**" The personal consciousness has absorbed the Universal Consciousness and as drop mingles in ocean, both are **one**; only in this "I am" case, the whole ocean has assumed the individuality of the drop. Prayer has led to Reality. Petitioner and giver are one.

The true spirit of prayer excludes petition. To ask for anything is to regulate our thought back to primitive man, and to place ourselves on his plane. He could ask a power which he believes to be autocratic and could give or withhold, and could look for an interposition in his behalf because he had asked.

The Hebrew believing Jehovah an Autocrat who could do as he pleased could petition. But one who today realizes that all things are the materialization of Mind under Law, and that there is neither miracle nor accident in nature, cannot petition. He has no right to ask! Asking for anything that is not already his by Law, he will not receive, because it is inevitable that he will have his, and all that is his, every day.

That which he desires is already his! The Desire could not be, was it not a spiritual prompting for that which is now waiting for his recognition. Prayer is the recognition of existing conditions. "It is the Spirit of God pronouncing his works Good!"

Recognition is the one mental state in which I receive into consciousness that which has always been mine. "When you pray, pray believing ye have these things!"

I have, because I am not but I am an expression of that which prays, thinks and asks, limited to the manifestation which is all. The Something which says "I" has all these things. The conscious I must believe that the Real I—the Whole I—has what consciousness asks for, and by desiring it is brought into manifestation.

Words are but the symbols in which the desire is clothed. The Spirit within is the condition of importance. The intellect prays not; but the Soul. In soul we are all one, and all pray for the one thing, which is—**Consciousness of that which I AM.** No matter then what the Hebrew had in mind when he asked for (some kind) of bread. Nor what is in the mind of the devotee in the various churches, and under every creed. In spirit you and I are one with him when we ask for the material consciousness of any desire.

Our spiritual attitude of recognition, of thanks for what already is, is one with each of these. Intellectually each may ask for **things**, spiritually each is rewarded by **conditions**. By the varying conditions of life prayers are answered. "Seek first the Kingdom" — and **things** shall be added, as the consciousness at this stage of its unfoldment shall render necessary.

"Give us this day our daily bread!" when we enter into the spirit of prayer, is to each of us merely putting into symbols a desire that we may feel and recognize the Good that is already ours.

Petition is a species of beggary. Jesus did not teach that. When he said "Our Father," he did not make us beggars, but obedient children of a wise and loving father. He told us that God was more willing to give than we are to receive. So that the true attitude is willingness to receive, and a thankfulness for what is now ours.

When we will so understand and will in our concept of "Bread," include all needed experiences, we will unite with all who pray and pray in this spirit. Bread will be the "Bread from heaven," no matter if it be the food on our table, or in our library, or in our soul. It came in the right way, in the best way, in God's way, even if it came through joy or sorrow, through seeming failure or success, through praise or blame. By the effect upon one's own mentality and spiritually unfolding consciousness, are the answers to be found.

The spirit of prayer voices itself in an inarticulate cry or in a psalm or hymn. When in spirit we can use any symbol, we pray and receive the blessing spiritually. It is not necessary that we form our longing in words; we need but simply to **feel** the need of expression toward the One from whom all blessings flow. This feeling is prayer.

It is right that we recognize a Pow-

er, not our personal selves, that is Cause of all that we realize. It is as well to call it Father, and to ask from It bread, as to use any other symbols. When we have fond memories of home and parents, no other word will so convey the prayer of the soul.

For this reason when the feeling of prayer comes in our longing, we will still use words that loved lips have taught us and which devout souls have made sacred, and will pray—
“Our Father! Give us this day our daily bread-”



Not bread alone, but all good gifts bestow-
ing,

God's angel sends us on our beckoning
way,

With sacrificial wine life's cup o'erflowing
And palms kept clear from idols: Let us
pray!

—Celia Burleigh.

True prayer, oral or silent, is born of bosom
and not brain.—**Andrew Jackson Davis.**



Every noble impulse is a winged prayer
that lifts the soul one step nearer to that
grand ideal, too saintly to be realized in
its fulness amid the scenes of mortal life.—
George A. Fuller.



Our thoughts are moulding unmade spheres,
And like a blessing or a curse,
They thunder down the formless years,
And ring throughout the universe.
We build our futures by the shape
Of our desires, not by acts,
There is no pathway of escape—
No man-made creeds can alter facts.
—**Ella Wheeler Wilcox.**

**"FORGIVE US OUR DEBTS AS
WE FORGIVE OUR DEBTORS."**

IN this wonderful scientific and metaphysical composition there is one petition that shows a marvelous perception of the Law of Nature's balance, the Law of Justice. It shows that the individual is himself the Creator and the Master of his own destiny, of his own fate.

"For Destiny pursues us well,
By land and sea, through heaven and hell!
It suffers death alone to die,
Bids Life all change and chance defy!"

But that Destiny is the Individual Consciousness; is the consequences of individual choice in human life. Paul's words are purely scientific, if commonplace now, "We reap what we sow" in happiness and character, as we reap crops true to seed in our fields and gardens. Jesus taught what we all know is true

—the measure we meet is measured out to us.

Echo is but a physical phenomenon obedient to the same law. That which I cry out comes back to me, though it may be changed in pitch. "Hello!" never comes back as "Goodbye!" and curse words never come back as blessing. Nay, more; the words of joy or woe in which I cry also return. These words never return without effect; every vibration that touches the ear affects and changes brain-cells. Therefore, "My word never returns to me void, but accomplishes that whereunto I sent it!" Even the slightest echo demonstrates the truth of the prophet's word.

This law is the Law of Equilibrium; Nature's Law of Justice. It locates Justice where all individuality and all responsibility is located—i. e., within! "The Kingdom of God" is there. It can be nowhere else. God—Nature—has no control save through the individual center. All

prayers are answered by God. No prayer goes unanswered. The One God answers them all; answers by the only channel, and the only method, in which our calls for Life and Love and Truth are answered—that is, by developing within us that sense of the Power, which is itself the thing desired.

The wisdom of Jesus lies in the perception of this fact. From it he never departs. However much theologians have read into his words a plan of redemption through other means, he never hinted that otherwise save as the consequences of individual thought, was it possible for this Kingdom of Heaven, which is happiness, to find expression. In no way can the Kingdom of God ever control earth save through the humanity in which it is located. God judges by that inner sense that thunders only, **Do Right**. God condemns only by that false human standard that sees evil where there is only undevelopment; which says

through the Reason, "Wrong," where Truth says, "Undevelopment."

But with this Law of Justice—As I do will I be done by—how dare one pray, "Forgive as I forgive!" unless his heart be pure and he holds no thought of ill against his brother? There is no more awful affirmation, no more terrible anathemas one can utter against one's self than this:—"As I forgive!" I shudder every time I hear that petition. Once I used it as carelessly and perfunctorily as I hear others use it. But now, that I know the meaning of those words, which burn like furnace fire and pierce like Toledo blades, I first seek absolution from myself, before I ask to be forgiven. When that is done then I am forgiven. "Absolve thyself to thyself!" says Emerson. The moment I cleanse myself from thought of evil toward my brother, I have cleansed my mind of all evil thoughts born in my condemnation

of myself. Then the prayer becomes a direct affirmation: **As I forgive myself, am I forgiven, and so do I forgive others!**

But what right have I to forgive any one? The right, if there be one of condemnation, of judgment. But I hear the command,—“Judge not, lest ye be judged!” Again the dread measurement of self. Again the balance. As I do, so am I done by. There is but One, and I am that One in expression. The One is present in my every act, and what I am, that the One is; this is true of every expression of every one and of every thing. It takes ALL to make the entire expression of God. But individually as Consciousness, I determine by my treatment of myself how the universe shall treat me. All that is not myself but reflects that which I am in expression. With this consciousness of condemnation of others can I pray, “Forgive my trespasses as I forgive those that trespass against me?” Conscious-

ness rebels at such a petition, and no matter what my lips may frame, the inner conviction is the opposite, and we never pray with the lips. The **feeling** in the heart is the **real prayer**. Therefore to say **forgive** when I am condemning, is to say in reality, "Continue still to condemn me!"

The experience of the subject of Suggestion is evidence. He has accepted the thought that he cannot open his hand. That thought controls him, and until he changes his thought he cannot even make an effort to open his hand. All efforts are controlled by the thought "I can't." So with all prayers. It is not the words used, but the **thought** in the mind and the **feeling** in the heart that is the prayer, and **that is ever answered**.

When I was a boy and did wrong, mother would bring me face to face with the brother and compel me to say, "I am sorry!" I said it, but I know now that in my heart I was

not sorry, and therefore I did the same thing again upon provocation. But there is one benefit in a prayer of mere words. A benefit from my saying, "I am sorry!" and "I forgive!" These words have the power of Suggestion, and create the habit ultimately of feeling sorry and feeling forgiveness. The "Lord's prayer" is a beautiful affirmation—a beautiful ideal, and its repetition has had a marvelous effect in building the ideals of Christendom. What though we condemn and hold animosity and even revenge? That Ideal is growing. We are nearer to it than we were two thousand years ago. Nearer to it with every utterance of this prayer. Once the realization is awakened in any soul that his own forgiveness is measured by his forgiveness of his brother, then he is forgiven, and the sign of forgiveness is "The peace that passeth understanding!"

The prayer to us who see its beauty means, "Teach me to so forgive my

brother that I feel myself forgiven!" This petition is the precursor of the affirmation, **I never judge, I never condemn!** This thought creates within the person that condition of selflessness that accepts with joy the experiences of life, and finding there so much to enjoy, there is no time for aught else. In this realization there is no prayer of want but only the feeling and the prayer of thankfulness.

Toward all who in any way seek to injure we will utter the words He taught us, "Father, forgive them, for they know not what they do!" In loving my brother thus as I love myself, as I love Truth, as I love Love, I have found the only possible expression of the heaven that is within me, and realize that the condition prayed for is mine **now**. The Kingdom has come, and Divine will is done in me the moment I feel, "I love my brother as myself." As I forgive I am forgiven!

I ask Thee not for days or years.
I ask Thee not for joys or tears;
 But today, O, Lord!
Beat me on the anvil of Thy wrath—
And all along the upward path,
 Give me Thy Word,
 Today.

I ask Thee not for Good to come,
I ask not for future home;
 But today, O Lord,
Beat my soul on the anvil of Thy
 wrath—
Yea, tear from me each crutch and
 staff—
 Give me Thy Word
 Today.

I ask Thee not for beds of ease,
I ask Thee not for bitter lees;
 But today, O Lord!
Beat me on the anvil of thy wrath—
And 'midst thy making I will laugh—
 Give me Thy Word
 Today.

—Sam Exton Foulds.

'Tis God, then, all the way, more near
Than is the day's light or air;
And when he seems to disappear
Lo! He surrounds us everywhere.
—Arena, March, 1891.



He is with me when the day breaks,
Through the long, sweet hours of light;
When the evening shadows gather,
In the silent, darkening night,
The ineffable is with me;
By His love my soul is filled
With a joy beyond expression
And its hunger stilled;
While He stoops to guide my footsteps
He informs and fills the whole,
All created things controlling—
Vast, mysterious Oversoul.
—Wanda West.

LEAD US NOT INTO TEMPTATION.

THIS petition has troubled me more than any other of the utterances of Jesus. It is not in harmony with the rest of his teachings; neither does it comport with his character. I have always used it with mental reservations and interpretations of my own, which I have felt were more in harmony with the beautiful life portrayed in the Gospels. Others have felt the same inconsistency. It may be an error of the first reporters of his words; but more probably some transcriber of the early manuscripts inserted the "not," for the petition then would be more in harmony with the indolent life of the monk.

Theodore Parker changed "lead" to "leave," but this never removed from my mind the mental reserva-

tions with which I uttered the words. I never uttered them without a feeling—"I don't want what I pray for, if that is what I think it is. I want what Jesus intended."

There is a duty and a responsibility for each. My words are for the one who is thinking for himself, and asks What shall I do? It is not the reader's business to decide what another shall do. In answer to his question, I quote, "Let **your** light shine that others seeing **your** good work may glorify the Father!"

The very thought of temptation is repugnant to me. What is temptation? An invitation on part of the universe—of the Non-me—to the Me, to do wrong. This is an impossibility. All that its Not-me says to Me, "Here I am for you to use." There is in this invitation no thought of good or bad, for Nature in all her phenomena is non-ethical. She never says "Do good;" she simply says "**Do!**" I decide after I do, whether what I do is what I

desire to repeat or not. If I do so desire, I say of it "Good." Therefore temptation, under the old thought of suggestion of something external to do wrong, is false.

The correct definition would be—"Temptation—a desire on part of the individual to do that which he feels is wrong." This is locating the tempter within. The man tempts himself. He comes up against his manhood. He learns that he is man and not brute, through this opportunity to choose between two acts. He learns that he can use conditions and circumstances either to harm or benefit his physical body; may use them to make himself happy or miserable; but however used, through their use he becomes more and more conscious of his power of manhood, and his power of self-direction.

In the Eden legend there was no tree of the knowledge of good or evil for the brute. Only man could eat of it; only man could know. Had

there been no "tree," there could have been no Adam, for whatever form Life might have taken in that **thing** that would have been in Adam's place, it would have acted instinctively and automatically as the brute-life acts. Through **desire**, man has been led from the Eden of brute to the Eden of man, and what has been called "temptation" has been the route. Constantly tempted to try something new and constantly tempted to repeat the old sensations.

"Overcome evil with Good," said Jesus. "To him that overcometh" are the promises in Revelations. Strength, courage, faith, manhood, can come in no other way.

To pray "Lead me not into temptation," is to ask to remain in present weakness and ignorance; is to ask for stagnation and death. No wholesome person can ask for this. Every person who really lives realizes that "Life is struggle, combat—Victory." To pray this prayer is de-

feat without struggle; is inglorious surrender.

Temptations are **opportunities**; are **calls** to come higher; are **commands** to know one's Self. We may name them trials, lessons, temptations or what not. They are **necessities** of nature for unfolding of the Human soul. We may meet them bravely, manfully, and find happiness; or may meet them as cowards and poltroons. We may meet and overcome in faith; or we may be whipped through fear. But in even the defeat by fear, soul learns through suffering and will sometime rally its forces and **win**.

"Oh, what a glorious record had angels of
me kept
Had I **done** instead of **doubted**, had I
warred instead of wept!"

Sometime the coward, the sneak, the liar, will learn to be manly, honest and truthful; will come to trust and manifest himself.

"But begone, regret, bewailing! Ye but
weaken at the best.
I have tried the trusty weapons resting
erst within my breast;

I have wakened to a knowledge of myself,
so strong and deep,
That I dreamed not of aforetime in my
long inglorious sleep."

But for temptations that came and said, "Try me," this knowledge of Self could not come. No; we cannot pray to have temptation removed. Many a time in the past have I changed the petition to "Strengthen me to overcome when tempted." This is a prayer of Now I affirm, "I overcome!" "Lead us not," does not harmonize with the stalwart character of Jesus. He never shrank from any condition; never doubted himself. Boldly affirming and faithfully doing, he overcame even the cross and the grave.

In a recent article Ella Wheeler Wilcox says that an eminent scholar told her that "not" should not be in the petition. That it was not in the original but was an interpolation by the translators. If so, we have a perfect prayer. But in the Revised Version we have no hint of

this. Neither does the American Committee record the desire for any change here, though they recommend changing "temptation" to "trial" in several places. And a fine Greek scholar tells me such a translation is not warranted. We must look beyond the words and interpret them by the life and spirit of Jesus, as manifested by his life. We **can** pray, "Lead us **into** temptation." It is a glorious petition. We desire unfoldment. We desire to know ourselves. We desire Power! Power to overcome! Every temptation deepens our consciousness of Self. **I am** only as I overcome some new condition. When I go with the tide I am animal, for it goes in line of least resistance. When I move against the current, when I overcome, I am human. Blessed is the tempted, for he shall know himself; is the sermon of today.

Remove nothing from my path; encourage, stimulate, teach, and lead me to know, that **I can**!

The Protection theory of priest, teacher, reformer, legislator, is one of the most grievous of errors. It weakens character. Relieve the boy of all temptations, take from him the necessity of overcoming, and you have a weakling, a cypher. Present educative methods in home, society, and school all tend to weaken the boy and girl. "Protection" in legislation has weakened the nation, stifled individual initiative, and turned the government over to the monopolies and trusts it has created. This all comes from that spirit that put the "**Not**" in the prayer. Leave "Not" out in your thought and we will not seek to remove, to protect **from**, but to strengthen in hours of temptation. "I'll not remove the saloon from you, my son, but I will strengthen your confidence in your Self, so that you don't even know it is there," are the words of wise men. Said my mother often when I was a boy, when I said, "I can't,"

“What were you made for?” And I was told I was to be a man. That I could, and I must. I was taught that I **could** overcome. But many years of mature life were needed to teach me practically through sorrow that I might say “**I do!**”

“Lead us into temptation” is the only thought a self-respecting, self-reliant and self-governed person can hold, and only such are real men. Emerson puts this thought into the lines that introduce his marvelous essay on “Self-Reliance”—

“Cast the bantling on the rocks,
Suckle him with the she-wolf's teat;
Wintered with the hawk and fox,
Power and speed be hands and feet.”

Even liberal people often forget that liberty stands for a mental condition the opposite of that in which ordinary people live. In ordinary philosophy, the fundamental thought is that of Power outside the individual acting upon him. In the New Psychology it is the Power **within** the individual expressing Itself. The Evolution-

ary Power within that acts upon, and changes, environment. In the old philosophy, Man is classed with other forms of life. Spencer says, "Life consists in a constant adjustment of internal to external conditions." This is true of chemical, vegetable and animal life.

Human life is the opposite of this. It has consisted, from primeval man to the present man, in the adjustment of external to internal conditions. As man has evolved into consciousness of himself as Power, he has changed environment. He has thus carried on the one creative Principle which brought the present world from chaos. Environment has been changed through an inward urge. Whitman says, "The urge, urge, urge; the procreative urge of the world." This same "urge" is still at work in, and through, man.

Prior to Man, Life was limited to, and adapted itself to, conditions. In Man, Life has no limit. It adapts

conditions to Itself. That is, as far as Man has come to know himself, he adapts his environment to his needs and desires. As far as Man is ignorant of himself, he still lives in animal limitations, and adapts himself to his environment, or like the animal, dies through mal-adjustment. Thus Man is **coming**. When he has fully emerged from the animal matrix, he will have sloughed off all limitations in himself. Then will the imperfections of present civilization go. Until then, Man will continue to improve his environment.

The present reign of intemperance in all forms of expression, business, education, social, religious,—an excess of activity, ambition and emotion—is a manifestation of present lack of self-control; the effect of the self-imposed limitations of environment. The saloon, the bank, the social rout, automobile races, political rallies, prohibition crusades, revival meetings, banquets, gambling

at faro and stock-boards, and all places where excitement rules, are forms of intemperance; are manifestations of this lack of self-control. Man is not made more self-controlled by cutting out any one form, neither would he be by cutting them all out. "Be temperate in all things." That is, by self-control.

Intemperance in all its forms can be cured by establishing in the **individual** the Principle of self-control, of self-expression. Therefore, the old thought of temptation is an error. Anything, and everything, is or may be, a temptation to him who allows himself to be overcome by it. Each thing was once a temptation. Man, by overcoming it and using it for good, finds it a **blessing**. Each overcoming has developed in him a consciousness of greater power to overcome and to mold environment to his will.

All forms of life below Man move in lines of least resistance. They

yield. Man overcomes. "Resist not evil, but overcome," said the Teacher. Accept whatever comes as an opportunity of unfoldment.

The so-called evils of society are to be overcome. Man has overcome mountains and seas, and is now overcoming the air. He must overcome all animal tendencies within himself. When he has mastered himself, saloon-keeper and saloon-patron will both disappear, brothel and libertine will not exist; selfishness will have disappeared.

Manhood consists of self-control. Any education that causes the individual to lay blame on external causes, and not upon his own lack of will and wisdom, is vicious. It develops weakness of character and undermines self-reliance.

All unsanitary conditions must go; and go they will, sloughed off by the unfolding soul.

Individuality — self-reliance—is the only remedy. All reliance upon, or submission to, external authority

are forms of weakness. Character, manhood, are not so developed. Growth in character consists in recognizing all that heretofore has been termed temptation as **opportunity for growth through overcoming them.** Each person by affirmation and example should teach self-reliance and self-control. Then will all forms of vice die from non-expression.

Encourage the expression of self-reliance. Show by example that you **can and do govern yourself.** When one does this he has done **all** that is possible for him to do for himself and for his neighbor. Said Jesus, "My Father worketh hitherto and I work." My Father works through thistle and tiger, and I must also in faith believe that He is working through these so-called temptations. Through all the conditions of life the Father is calling into expression the **divinity within.** Tennyson has boiled down the thought for us when he says:

"Self-reverence, self-knowledge, self-control—

The three alone lead Life to sovereign power."

It is possible when we pray this Prayer so to think of the so-called temptations as opportunities for overcoming, that our prayer-thought shall be—**May I have wisdom so to use my opportunities that I may grow in consciousness of myself as Power to overcome! That I may grow through these temptations in health and happiness.** When I so use the Prayer I believe I am in the Spirit of Jesus, and am entering upon the same consciousness of Life.

For this reason we will still continue to pray in the Spirit of Jesus, but in the Thought of today, under the Vision of the Twentieth Century—"Lead us not into Temptation!"

I believe in the good, great world, and I
love it,

I love and believe in Man and the call
Of the Soul that is in it, yet above it—

I believe in the God that made it all.

—Winefred Scott Moody.



One thing I asked of God—

That I might be

A little higher than the earth-bound clod
From gross desires free.

This came to me from God—

“In everything that is, am I.

Thou art of Me; I am in thee;

And I am purity.”

—Elizabeth W. F. Jackson.

“DELIVER US FROM EVIL !”

SINCE all is One, and each individual but an Expression of, and not a divided portion of, the One, it follows that the Power to which we pray is that Subconscious Infinite Reality, of which each person is an expression. Thus it is the Real I to which the conscious I prays. It is the Real I which answers prayer. It is the Conscious expression of the Real I which prays. The Subconscious Reality which always answers.

That for which I pray is the Ideal. That Ideal is already a Reality in the possibilities of the Real I. Theodore Parker spoke truth, when he said “We pray to the Ideal!” The Ideal is the Real within the soul.

“When ye pray, pray believing ye have these things before ye ask

them!" was the command of Jesus. This is the prayer of sincerity. Unless we do believe in the possibility of its answer we are not sincere.

By prayer we create an image which the Subconscious Reality takes as a model, and shapes Itself to it, in its expression in consciousness.

Thus we build the Ideal, and the Ideal in return builds our external life.

Prayer is therefore a necessity. Through prayer we build our life's external plane. Nothing comes to us that we have not prayed for—True prayer is Desire.

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The impulse of a hidden fire,
That slumbers in the breast."

The thing prayed for may not come, but the desire that caused the objective image will become a factor in the life. I may pray for dollars. What motive have I in that prayer? If it is that I may use them for helpfulness, I will find the Spirit of helpfulness increased and I will help

without thinking of dollars. But if I pray for dollars that I may make more dollars, I will surely find that the miserly spirit has increased through the prayer.

Since prayer is desire, and every desire is gratified, it follows that it is not the words of my prayer, but the motive, and the spirit in which I pray that is of moment.

The spirit of Jesus and that spirit which he would awaken through the whole of this wonderful prayer, is that of unselfishness. It begins in "Our" instead of "My". And this thought continues through it all, making it a unity prayer. It is "As WE forgive" and "lead US!" and now we have "Deliver US". It is this spirit of Unity, of Brotherhood, that makes him the earth's foremost teacher and the prophet of a Spiritual Socialism yet to be.

This phrase, "deliver from evil!" is an Ideal condition of life. It is impossible for one to pray thus in spirit without growing within him-

self a tendency to Goodness. As he increases his faith in a Power, located somewhere, that **can** deliver from evil, he will cease to think of evil; because he has thrown all responsibility of relief off the conscious mind and leaves the subconscious free to express itself along its natural line of unfoldment, and in harmony.

That one does not understand the philosophy—the Why—of any event has no effect upon its occurrence. The wheat grows under like conditions the same for the ignorant as for the learned sower. Fire, under like conditions, will burn idiot and savant, and the fall from a precipice will equally hurt the religious and the irreligious. So with prayer; he who prays sincerely—who really prays—will find the answer, no matter whether it is addressed to an image of wood, or to a mental image, or to the consciousness that there is a Power somewhere that does answer because IT

rules all forms of expressions of Itself.

In this phrase of the Lord's Prayer we have a most important thought in the evolution of the race from the belief in evil to faith in the All Good. Though Jesus himself saw only Goodness, and so lived, his followers did not, even though an earlier prophet had said "I will fear no evil, for thou art with me!" and another had said, "Though I make my bed in hell, thou art there!" Conditions about and within them caused the belief in evil still to hold them.

To instill faith in the All Good he taught them to build the Ideal, and in the degree they believed they would be delivered.

No deliverance from any condition without a belief that has ripened into faith. Present metaphysical healing is an evolution of this faith of Jesus. "Deliver me from the body of this death!" has saved many a patient under all forms of

medical and religious faith. To whom is the prayer addressed when one drowning calls "Help!" It is to any Power that can at the moment save. So in the faith that there is a Power to save, we pray "Deliver!" Any power that can, and will, and does, deliver from evil is a Power-of-Goodness. Unconsciously he who in faith utters these words of Jesus is cultivating a faith in the greatest Affirmation of health and happiness, which is—ALL IS GOOD! And when this is held as TRUTH he is already delivered from all evil, for evil is to him non-existent.

No matter what our plane of philosophy, no matter what our creed, each person is anxious for the reign of goodness within himself and universally.

And he can unite with every other person on earth who so desires, in this prayer. You and I, whenever we realize within ourselves any ill condition, or realize that another holds the faith in evil, will pray

with him and for him—"Deliver us from evil!" And this not under a thought of a future good, but with the knowledge that the moment the desire is awakened Goodness has begun its redemption.

Says Whittier:—

O prayer and action, ye are one!
Who may not serve may yet fulfill
The harder task of standing still!
And good but wished with God is done!



I thank thee, God, for all I've known,
Of kindly fortune, health and joy,
But no less gratefully I own
The bitter drops of Life's alloy.
O there was wisdom in the blow
That wrung the hot and scalding tear,
That laid my dearest idol low
And left my bosom lone and drear!
I thank thee, God, for all of smart
That I have known, for not in vain
Has been the bitter aching heart
The sigh of grief, the throb of pain!
—Eliza Cook.

Our wills are ours, we know not how;
Our wills are ours, to make them thine.
—Tennyson.



All is well! No harm can reach me,
Shielded by Almighty Power.
All my needs and longings
Find supply in every hour.
—S. G. L.



No hand is on Life's rudder laid,
The while my oars lie idly by!
And all my sheets are steadfast made,
For Love now guides me silently.

Why should I question and why fear?
Love's hand is guiding me!
His is my sail; His voice I hear:
And He controls these breezes free!

Somewhere I know I port shall win!
Somewhere, I know, dear friends I'll see!
Love—The I AM—is Lord within!
Daily he brings mine own to me.
—Henry Harrison Brown.

THE EPILOGUE.

“For thine is the kingdom and the Power and the Glory! Forever! Amen!”

THESE words are not in the prayer as found in the earliest manuscripts. The best authority is Tichendorf, who does not use them in his version. Other good authorities agree with him. They are not in Mark, which is, no doubt, the earliest of the records.

We have, therefore, in the preceding phrases of the Prayer the most authentic expression of Jesus. But since these additions are used by modern churches and by devotees almost universally, we will also find in them symbols through which to voice our emotions of Love and reverence.

As we unfold in the perception of

Truth, we see more clearly the wisdom of those seers whose thoughts are for us the "winnowed literature" of the past.

The profoundness and beauty of none of those "winnowed sheaves" stand out more clearly than in the authors of the New Testament. "Spiritual things must be spiritually discerned!" we are told. Truth is spiritual. These so saw it, and until we shall so see it we shall have but an echo of Truth.

Truth is first, feeling. The degree of ability to translate what one feels into thought, makes the difference between seer, poet, philosopher and boor.

By spiritual perception one often makes a statement of Truth which he himself does not understand. He apprehends, but does not comprehend. Apprehension must precede, and sometimes be a long time antecedent to understanding, even among the most advanced seers. Following understanding, must

come, often a long time subsequent, the practical application of that which is apprehended.

The simplest statement of Truth is infinite in meaning and relationship, and will lead, sometime, when followed, to the comprehension of all Truth, during the Soul's immortality. A single affirmation is but one link in an infinite chain of perceptions.

I believe that many today are living Truth as expressed by New Testament writers; understand it and its application better than did those who wrote those early manuscript memories of Jesus.

Jesus probably in perception, apprehension and comprehension exceeded any of his followers then and now. He perceived, as did John, that—"He that cometh after me" shall do more wonderful works; because he will not only himself more clearly appreciate the Power of Truth, but will live among a people and at a time when the

Truth perceived will be made practical.

The two first words of the Prayer—"Our Father"—stand out boldly as the name of the Power invoked. But nothing is given us there as to the personality of the Being invoked nor His attributes. Probably this was felt by some spiritual soul and this epilogue was added to personify and bring closer to mind the conception of the Father.

The wisdom of this triune ascription is patent when we remember that the first conception of external life to primitive man and the infant is the consciousness that it is in the midst of Power.

For this reason the first concept in the Ideal of "Our Father" is that He is Power. But for sake of euphony probably, it is put second in the titles here. Absolute Power must still be our conception of the Universe. "The Power behind phenomena" must be absolute.

"For thine is the Kingdom!" is the

recognition of Organized Power, of Government, and naturally follows the first conception. A Ruler is the symbol of organization, even though he be an autocrat as was the Hebrew conception of Jehovah. "Our Father" is the governor of an Organized Universe;—is Law and Order.

"And the Glory!" Glory is the symbol of success, of Greatness, Wisdom in manifestation. The glory of a king is the external trappings, official authority to compel obedience on part of his subjects. All this the Father has.

A more perfect conception cannot be made of the Being who is Author of All.

In our present conception, we can accept all these and weave them into our Ideal, because while we "live, move and have our Being!" in Him, He also has His expression through us. We are one.

Never severed from thy heart,
Never parted from thy side,
Still as in that later dawn,

In thy bosom I abide.
Still as in the early dark,
Ere the worlds began to be,
Thou my God and I are One—
Thou in me and I in Thee.

—Chadwick.

That which I in the Real am is this same Being whose is "The Power, the Kingdom and the Glory." I share all He is. I do not possess, but I AM all this. And I am because He is.

From this survey we can accept the ascription, because in it we incorporate not only our Ideal of the One who is All-in-All, but because it also represents our Ideal of the Self which is unfolding into consciousness through manifestation in me as ever it has been unfolding in manifestations through the Ages in all forms of Itself prior to the coming of Man.

With perfect sincerity I can pray to "Our Father," and with equal sincerity I can declare "Thou who art Power, Kingdom and Glory!" This is Spirit, the same which inspired the first man "who stood

God-conquered" by his perception and recognition of Power in wild beast and tornado; is the same spirit which inspires the devotee at shrine or at crucible. It makes me One with all men, and with the All! I can worship in love and Truth, and can feel that no matter where men pray that I am praying with them for the Ideal to come on earth as they in their way and on their plane are also praying.

Thus this Prayer can become, and probably will become, the Universal Prayer. It will when men shall cease to seek God, but shall accept present Good. When they shall cease to pray intellectually, but shall pray in Spirit. They will then send their love and truth out in desire for the All-Good to reign. Then will the promise of the Angels' Song become a fact and with "Peace on earth" will blend "Our Father who art in heaven!"

So homelike seems that vast Unknown
Since they have entered there!
To follow them were not so hard
Wherever they may fare!

They cannot be where God is not,
On any sea or shore.
Whate'er betides our God abides,—
Our God, forever!
—John W. Chadwick.



It seemeth such a little way to me
Across to that strange country—The Be-
yond;
And yet, not strange, for it has grown to be
The home of those of whom I am so
fond,
They make it seem familiar and most dear,
As journeying friends bring distant regions
near.

So close it lies, that when my sight is clear
I think I almost see the gleaming strand.
I know I feel those who have gone from
here
Come near enough sometimes to touch
my hand.
I often think, but for our veiled eyes
We should find Heaven right round about
us lies.

—Ella Wheeler Wilcox.

"FOREVER."

THINE is the Kingdom, and the Power, and the Glory * * * Forever!" Among the errors that from a remote past still cling to the present, there are none more detrimental to health, unfoldment and happiness than the delusions and illusions in regard to Life and Time. We measure Life in Time as we measure wheat in bushels and iron in pounds, as if it were a certain quantity to be cared for and measured in years, months and days. Individuals are machines, like a clock manufactured to run a certain time, and then "the sands of life are run out," and the person is not—he is dead. Life has an end; so we have been taught. This limitation, and this measuring of Life

“makes cowards of us all.” The fear of fears is the fear of death. It is rightly so, for through this fear Life protects itself; Self-Protection is the first expression of one’s individuality. To the extent that I express, I live. Any submission to authority is a limitation of expression, and is death. The only possible death is non-expression. Were it possible to sink entirely one’s individuality, annihilation would result. Limitation is the only death, and it exists in these limitations of Time and Space.

That Life may have appearance to the objective vision, Mind must take on the illusion of Space. To retain Individuality through the constant changes of consciousness, Mind, through Memory, must take on the illusion of Time. These are to consciousness realities only as conditions of Itself. But they have no objective reality. They are terms in which the individual consciousness interprets its experiences.

To him who lives on the objective plane, they are realities, because he, by thinking them such, makes them such, and measures and limits his individual expression of Life by them. They have no subjective reality; they belong to the sense-plane, which is the plane of animal life, and not to the plane of the Human, which is spiritual. They have no place in the realm of the Self-Conscious Spirit. Remember Hegel's definition of Man: "Man is Spirit conscious of Itself!" To live in thoughts of Time and Space is not living in consciousness of the I AM as **Spirit**. It is living in the consciousness of the limitations of that manifestation of Spirit we term matter. Not "Spirit conscious of Itself," but Spirit conscious of that which is **not** Self, and which in this recognition of it, controls Self.

To the masses, however intelligent they may be on the intellectual plane of expression, the Affirmation that controls is, "I am body!" and

when body dematerializes the I AM in their thought has only a possible existence. They ask, "The Soul, what and where is it?" "Thine is!" How long is IS? "There is a natural body and there is a spiritual body," says Paul. How long is IS here? IS means NOW. How long is NOW? Did one ever think to measure it? It does not exist, save as a **continuous state of consciousness**. Were the I AM to lose consciousness the billionth - billionth fraction of a second, there would be, for it, annihilation as an individuality. It would return to the Cosmic Consciousness; loose itself in the One. Now is not measurable; it is the FOREVER. NOW IS. Now is not a portion of Time: it is not a measure. It is a recognition of the fact—I AM LIFE! Not, I am alive, but I AM LIFE. Consciousness and Life in the Human are one. Time past and time to be have no place in Consciousness. I am conscious *only* of that which is. Yes-

terday is dead, and tomorrow is unborn; neither are anything to me. They both are now. By emphasizing this word, we see that yesterday and tomorrow both are now, in the only possible way they can exist, and that is in my thought; they are creations for me to use as a man uses tools. They are measures of Now. I keep a record of my unfoldment in my consciousness through this artificial measure, called Time, just as the mariner keeps a record of his voyages by the measure of latitude and longitude which have no reality outside his thought; or as I measure my country by lines that have no reality save as the thoughts and consent of men give them reality. "The equator is an imaginary line!" we teach our children. Sometime we will teach them that years and days are imaginary measurements of Life. As the sun and earth never stop, and the dawn line always IS somewhere, we shall sometime see the truth of Longfel-

low's last line, manifest in our experiences:

Out of the shadow of night,
The world rolls into the light—
It is daybreak everywhere!

One day I recognize a new expression of power, love, truth, or wisdom, and that day is ever long to my consciousness. I, through a fall, lose all thought and there is no record in Consciousness of Time. Some hours are longer than years. The day love for the first time fires the heart; the day grief overpowers; the day of a panic; the day of joy; the day of some great catastrophe; how long they are. The dull day when I wearied through it. How short it now seems!

Thus Time is but the registry upon the dial of Consciousness of the passing shadow of the ever-moving panoramic phenomena of Life—a name only and not a thing; not a condition even, and has no meaning in relation to Life itself. Thine—mine—**forever!** No begin-

ning! No ending! Always is! Forever! That is NOW! When all is mine? **Forever**, but since Forever is **Now**, then all is mine **now**. All that is eternal **now is**. My present conception is but the recognition of that which is forever. Then I, since I am conscious of my Self, am forever. I am eternal. Eternity is Now!

With this understanding of Time we can say, **I live in the consciousness of unfoldment. I measure my unfolding consciousness of that strength, but even this prayer is weakness, because it implies doubt. which I am in reality, by years and days.** With this affirmation we can enjoy the fullness of Mrs. Pittenger's masterful and beautiful lines:

"I stand in the Great Forever
With Thee as eternities roll.
Thy Spirit forsaketh me never!

Thy love is the home of my soul."
I can realize that I do not live, but that Life lives through me. That I do not possess Life but that I **AM LIFE!** That I do not have Life,

but that Life has me. I shall know that Life is infinite and eternal, and can affirm:

"O God, I am one forever
With Thee by the glory of birth!"

I shall live in this God-consciousness and know only those experiences that can come to Spirit, without the possibility of any limitations of the flesh; live in that larger consciousness of Self that knows Itself limitless Life, and Love and Truth. I AM! When? Now! Forever! Why, then, fear the illusion of death? Why talk of "loss of life," of "waste of life," of "neglected opportunities," of "failures"? No matter what I have done with days or years, I AM FOREVER! And all these experiences are preparing me to know my Self in the Great Forever.

I am Life! How much Life? All of Life. Just as when I wish to bathe or to use water in any way, all the ocean is mine. Just as this morning as I wrought

in my garden all the sunshine was mine, and as it is mine as I sit by my window and see it shining through my pagoda-like redwood by the creek. All is mine to use!

All fears encouraged by doctors, health boards, teachers, press and the home, of loss, waste, and end of Life, and the accompanying conditions of sorrow, repentance, remorse; of good resolutions for future and of endeavors to be "good" after the conventional standard, are worse than useless, because they are limitations upon the FOREVER in which I, as LIFE, require Liberty, would I be, in expression, that which Life is—healthful, happy and prosperous. **I am Now!** is the Affirmation of Power. **I was! I will be!** are affirmations of the absence of Life, and therefore affirmations of weakness, disease and failure. The past is dead. Conditions, thoughts, conduct of yesterday are dead—"Let the dead bury the

dead!" was His wise command. "Fears are dupes and hopes are liars." Have nothing to do with either. **BE now! Affirm and express now, and thus forever, that which you desire. I am now and forever that which I declare myself to be.**

All thought of waste and misuse of Life is an evil. It causes a backward look, and Lot's wife learned that such a look stopped her expression of Life on that plane. Such thoughts check the flow of Life and bring all the attendant results that want ever brings. There is **ALL** life for him who lays up treasures in the heaven within. Life has little joy for him who neglects heaven, and lays up treasures on the material plane.

Life I **AM!** and all expressions are that I may learn what **I AM** as Life. In this thought I never did anything that was not good for me, and can never have any experience that is not good. I will never use the Life

I AM in self-abasement, in self-condemnation; in self-torture. I will always let my heart beat in unison with that iron string, "Trust Thyself!" Will always affirm my unity with Eternal Life, and declare that I AM one with the All-Good and thus all I do or think is **good**. I learn how to think that which brings health and happiness, by thinking and choosing. I let the King who is Power and Glory within, rule! I affirm: "I DWELL IN THE HOUSE OF THE LORD . . . FOREVER."



What doth that Holy Guide require?

No rite of pain, no gift of blood!

But man, a kindly brotherhood,

Looking where duty is desire,

To Him the beautiful and good.

—Whittier.

The universe is God's unfenced and all-inclusive communion table, and every act of humane ministration, every helpful hand stretched out to the weak or the fallen is as sacred a rite as the holy Eucharist.—
James Thompson Bixby, Ph. D.



"I AM, forever! Stars I'll say,
I AM! when ye for aye have lost
All power to be! Then still I may
Bid other stars, a mighty host
Fill brighter skies, for Thought am I!
And things are into Being tossed
By One Self-Conscious Unity.

Sped on Star-steeds! Rejoice awhile
As sunbright centers of the One!
I, Human Soul, can only smile,
For I speed on when ye are gone.
I am forever still the same!
I share with God Creation's throne!
But sun and star, ye are but a name!"
—**Henry Harrison Brown.**

AMEN !

THIS word is a common ending to prayer. Usually derived from the Hebrew verb meaning "to be firm" or from a Hebrew noun meaning "Truth!" It is usually rendered "So be it" or "so let it be" or "So may it be".

Here it seems to refer to the whole purpose of the Prayer and intestifies the desire by saying at the close—"In Truth I repeat my petition! In faith I believe that what I ask will be granted!" It is like the seal attached by an official to a document. It attests the genuineness of the petition.

To us it will mean hereafter all we include in the word "Sincerity". It is for us the word of faith. With every earnest desire we will add "Amen!" as evidence of our truthfulness.

"May thy kingdom come" I ask in sincerity. I place the seal of my faith here in the symbol—AMEN !

Man shall not ask his brother any more,
"Believest thou?" but "Lovest thou!" till all
Shall answer at God's altar, "Lord, I love!"
For Hope, may anchor, faith may steer, but
Love,

Great Love alone, is captain of the soul.

—Henry Barnard Carpenter.



How slight soe'er the motion be
With palpitating hand,
The gentlest breaker of the sea
Betrays it to the land.
And though a vaster mystery
Has set our souls apart,
Each wafture from Eternity,
Reveals thee to my heart.

—John B. Tabb.

THE SILENT HOUR.

Let us offer to the gods a soul wherein the laws of God are blended—a heart pure to its inmost depths----a breast ingrained with a noble sense of honor. Let me but bring these with me to the altar, and I care not though my offering be but a handful of corn.—**Persius, an old Latin poet.**



Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A Power that works above my will
Still leads me upward, onward still;
And then my heart attains to this;—
To thank Thee for the things I miss.

—**T. W. Higginson.**

A profoundly grateful and loving heart is slow in verbal prayer and exquisitely delicate in profession.—Andrew Jackson Davis.



I hold to one true church of all true souls,
Whose church seal is neither bread nor
wine,
Nor laying on of hands, nor holy oil,
But only in the anointing of God's grace.
—Theodore Tilton.



I find my own in every land!
It comes to me with every wave!
It passes current hand to hand!
'Tis brought by coward and by brave!

On fertile or on desert shore,
Though I may stand by ebbing tide!
I have my Self! What need I more?
My Soul and I and naught beside!

Naught but my own, on land or sea,
By wind or wave, storm brought or calm,
Can come to me! And mine I claim;
And peaceful float secure from harm!
—Henry Harrison Brown.

ONE OF THEODORE PARKER'S PRAYERS.

Sept. 19, 1858.

O Thou Infinite presence, who art everywhere, we flee unto thee for a moment who art always near unto us! We would be conscious of thy power, thy wisdom, thy justice and thy love; and while we feel thee most intimate in our hearts, we would remember before thee our joys and our sorrows, our hopes and our fears, whatever of virtue we have attained to, and the transgression wherewith we defile our soul. May the words of our mouths and the meditation of our hearts be acceptable in thy sight, O Lord, our Strength and our Redeemer!

O Thou Infinite Giver of all things; we thank thee for this great, rich world, where thou casteth the lines of our lot. We thank thee for the exceeding beauty which Thou hast scattered throughout the heavens and everywhere on this broad earth of thine. We thank thee that thou hast molded every leaf into a form of beauty, and globe every ripening berry into symmetric loveliness; that thou scatterest along the roadsides of the world and on the fringes of

the farmer's field such wealth and luxuriance of beauty to charm our eyes from things too sensual, and slowly lift us up to that which is spiritual in its loveliness and cannot pass away.

We thank thee for the glory which walks abroad at night, for the moon with interchanging of waxing and waning beauty, shedding her silver radiance across the darkness; for every fixed and wandering star whose bearded presence startles us with strange and fairest light, and for the imperial sun that from his ambrosial urn pours down the day on field and town, on rich and poor, baptizing the world with joy. We thank thee for the ground underneath our feet, whence the varied particles of our bodies are so curiously taken and wonderfully framed together. We thank thee for the Spring, which brought her handsome promise, for the gorgeous preparation which the Summer made in his manly strength, and we bless thee for the months of Autumn whose sober beauty is cast on every hill and every tree. We thank thee for the harvests which the toil and the thought of man have gathered already from the surface of the ground or have digged from its bosom. We bless thee for other harvests still growing beneath the earth, or hanging in autumnal beauties from many a tree, all over our blessed Northern land. We thank thee likewise for this great human world which ourselves make up. We bless thee for the glorious nature which thou has given us, for these bodies so curiously and wonderfully made, and for this overmastering Spirit which enchants into

life this handful of fascinating clay. We bless thee for the large faculties thou hast given us, and the unbounded means for development afforded by our daily toil. We thank thee for the glorious destination which thou hast set before us, appointing us our duties to do, and giving us that grand and lasting welfare which thou wilt never fail to bestow on all and each who ask it with their prayer and toil.

Father, we thank thee for the work which our hands find to do on earth. We bless thee that the process of our toil is education for our body and our mind, for our conscience, for our heart and soul. We thank thee for the reward that comes as the result of our work; yea, we bless thee for the houses we live in, for the garments we wear, woven up of thoughtful human toil; for the bread we eat, and the beauty we gather from the ground or create from the manifold material things which thou hast given us.

We thank thee for those who are near and dear to us, the benediction of our daily bread, the presence of blessing in our house, the chief ornament of our human life. We thank thee for new-born blessings which thou sendest into the arms of father and of mother, to gladden them not only, but likewise relative and friend, and to people the earth with new generations of progressive men.

Father, we remember before thee likewise that other world which transcends the earth of matter and the world of human things; we thank thee for that world which eye has not seen, nor ear heard, nor the heart of

man fully conceived. We bless thee for the spirits of just men made perfect, who have gone before us into that kingdom of heaven, to shine like the morning stars of earth, free from all the noises which harass the world. Father, we remember before thee those dear to our hearts still, though severed from our side, and if we dare not thank thee when father or mother, husband or wife, when son or daughter, when kinsfolk and acquaintance have their countenance changed, and they themselves are born anew into thy kingdom, we still thank thee, that we are sure they are with thee, that no evil befalls the little one, or the mature one, or the aged, but the arms of thy love are about them, and thou leadest them ever forward and upward.

O Thou, who art Infinite Perfection! we thank thee for thyself! And we know that out of thy power, thy wisdom, thy justice and thy love, have flowed forth this world of matter and this world of man, and that kingdom of heaven whereinto we all hope to enter at last. We thank thee for thy loving kindness and thy tender mercy, which are over all thy works, and where we cannot see, save through a glass darkly, we will still trust thee, with infinite longing and with absolute confidence, and that love which casteth out fear.

Father in heaven! so gifted as we are, so surrounded and so destined for immortal welfare, we pray thee that we may live great and noble lives on earth, unfolding our nature day by day, using our bodies for their purpose, and the soul for its higher use, growing wiser and better as we change

time into life and daily work into exalted character. So may we live that every day we learn some new truth, practice some new virtue, and become dearer and more beautiful in thine own sight. So may thy kingdom come, and thy will be done on earth as it is in heaven.—From **"Prayers by Theodore Parker,"** Boston: Walker, Fuller & Co., 1866.



TRUE prayer is not a petitioning, but a claiming. It is begotten not of infirmity of will, but of assurance—is not weakness but strength. He that apprehends the nature of prayer bends not the knee, but towers in majesty. He goes forth to meet his own; he ascends the mount to speak with God. . . . Prayers are not spoken, but lived. Our lives are our prayers, and they are answered each after its own kind.—Stanton Davis Kirkham, in **"Where Dwells the Soul Serene."**

WITH gladness we would serve Thee this morning, Father, gladness for the inspirations of the past, gladness in the revelations of the present, and we pray that we may look into the future with gladness. May we anticipate the unseen with courage and greet the unknown with a cheer. May we trust, where we cannot see and hope, where we may not prove. In the midst of turmoil and hatred, of jealousy and bitterness, of opposition and warfare, may we hear this morning the lark's song of peace, a Song in the hearts of thy children, which ushers in the coming day—the glad song of anticipation which thrills in the hearts of birds and men in this budding season of new hopes and new revelations. Make us glad in the children thou hast given us, in the manliness and womanliness of middle life, even in the weakness and tottering helplessness of old age. Even more glad as becomes children of thine, residents in this rolling world that swings ever into daylight and moves ever towards the fruition of hope and love. Amen.—Prayer by Rev. Jenkin Lloyd Jones.

**DIVINE SCIENCE "STATEMENT OF
BEING AND INTERPRETATION
OF THE LORD'S PRAYER".**

GOD is ALL, there is, both visible and invisible.

One Presence, Knowledge and Power, is ALL.

This One that is ALL is Perfect Life, Intelligence and Substance.

Man is the Expression of God, and is ever One with this Perfect Life, Intelligence and Substance.

* * * *

Our Father which art in haven,
Hallowed is thy name.

Thy kingdom is come; thy will is done on earth as it is in heaven.

Thou givest each day our daily bread.

Thou forgivest our debts as we forgive our debtors.

Thou leadest us not into temptation; but dost deliver us from all evil.

For thine is the kingdom, the power and the glory forever and ever. Amen.

HELP THOU MINE UNBELIEF.

BECAUSE I seek Thee not, oh, seek
thou me!

Because my lips are dumb, oh hear the
cry

I do not utter as thou passeth by,
And from my lifelong bondage set me free!
Because, content I perish far from Thee,

O seize me, snatch me from my fate
and try

My soul in Thy consuming fire! Draw
nigh

And let me blinded, Thy salvation see!
If I were pouring at thy feet my tears.

If I were clamoring to see Thy face, —
I should not need Thee as now I need, —
Whose dumb, dead soul knows neither hope
nor fears,

Nor dreads the outer darkness of this
place—

Because I seek Thee not, pray not, give
Thou heed!

—Louise Chandler Moulton.

O God, wherever I happen to look I find thy seekers; whatever language I hear spoken, speaks of Thee. Apostacy and faith feel after Thee. Each religion says, Thou art One without a Second. If it be in a mosque, people murmur in holy prayers; if it be in a temple, people ring bells in love of Thee. Sometimes I frequent the temple, sometimes the mosque. But it is Thou whom I seek from door to door. Thy elect have no dealings with heresy or orthodoxy, for neither of them know the Light behind the veil. Heresy to the heretic and faith to the faithful, but the dust of the rose-petal belongs to the heart of the perfume-seller.—Words engraved on the front of the Temple which Akbar built for use of Hindoo and Mohammedan in Kashmere.

THOU who hast made Thy dwelling fair
With flowers beneath, above with
starry lights,
And set Thine altars everywhere—
On mountain heights,
In woodlands dim with many a dream,
In valleys bright with spring,
And on the curving cape of every stream;
Thou, who hast taken to Thyself the
wings
Of morning, to abide
Upon the secret places of the sea
And on far islands, where the tide
Visits the beauty of untrodden shores,
Waiting for worshippers to come to Thee
In Thy great Out-Of-Doors!
To Thee I turn, to Thee I make my
prayer—
God of the Open Air!

—Henry Van Dyke.

THE CHILD'S PRAYER.

PROBABLY the most far-fetched instruction that was ever inculcated into the mind of a child was when he learned to say "Now I lay me down to sleep". To the child it meant something more than merely the effort to see something just out of the range of vision, or to taste something that looked as though it would be good to eat, or to run after a butterfly in order to get a closer view of its wings, its colors and its beauty; because now he was going into the dark and everything upon which he leaned would be shut out from his vision. He was taught that somewhere out in the great unseen world, in the darkness which seemed itself to be visible, there was a power that would sustain him, a power that would penetrate this darkness with its strength, its safety, its health and its life. There he was taught to commit the higher part of himself, which he called his soul, into the keeping of his Father and if by any chance his soul, when it went out on its free mission into space should fail to get back, the Father who guided it out was requested to keep it. That little prayer is a wonderful prayer. I would not forget it for anything in the world because it enunciates a statement which any child can understand, that gives itself into the keeping of a Higher Being.—Sidney A. Weinmer in *New Thought Companion*.

AN IDEAL PRAYER.

Not more of light I ask, O God!
But eyes to see what is.
Not sweeter songs, but power to hear
The present melodies.
Not greater strength, but how to use
The power that I possess.
Not more of Love, but skill to turn
A frown to a caress.
Not more of Joy, but power to feel
Its kindling presence near,
To give to others all I have
Of courage and of cheer.
No other gift, dear God! I ask,
But only sense to see
How best the precious gifts to use
Thou hast bestowed on me.
Give me all Fears to dominate,
All holy Joys to know,
To be the friend I wish to be,
To speak the Truth I know.
To love the pure, to seek the Good,
To lift with all my might;
All souls to dwell in harmony
Is freedom's perfect light.

—London Light.

HOME OF TRUTH CHILD'S PRAYER.

God is my help in every need.
God does my every hunger feed.
God walks beside me, guides my way,
Through every moment of this day.
I now am wise, I now am true,
Patient, kind and loving, too;
All things I am, can do and be,
Through Christ, the truth that is in me.
God is my health, I can't be sick,
God is my strength, unfailing quick;
God is my all, I know no fear,
Since God and Love and Truth are
here.



CHRISTIAN SCIENCE PRAYER FOR A CHILD.

Now I lay me down to sleep,
I know that God His child will keep!
I know that God my life is nigh!
I live in Him! I cannot die!
God is my health, I can't be sick!
God is my strength, unfailing, quick!
God is my All! I know no fear,
Since God and Love and Truth are here.

AGREEMENT.

Agree with thine adversary quickly.—**Jesus.**

I am Mind and one with Eternal Mind.

Eternal Mind is ever wise and all IT does is good.

No matter what IT brings, it is for my good.

I agree with all events that they are good.

Every day is a good day.

I contend not with aught it brings.

Each person is a manifestation of the All-Good.

I antagonize no person.

Each experience grows out of my needs.

I accept all with gladness and by agreeing therein find harmony and peace.

Whatever is, is from the One Source and is good.

With the good within each person, place, thing or condition, I agree, and all is peace.

NATURE.

Speak, Lord, for thy servant heareth.

Earth, like ye, I say: "Speak, for am equally ready at all times for thee at the call of Love! my soul is as responsive as thine to Love's whiffinite Love. My Supply is constant. Flowers bloom with joy in every petal; they but reflect the joy in my heart.

Orchards are laden for me, and every branch holds in its fruitage good cheer, caught from the happiness of my soul.

The grain fields wave with harvest for me. O, how beautiful is the cheer of their undulations; it is but the response of my soul to the All-Good for the blessing of Being!

Rivers flow for me; brooks babble in delight, for they, too, enjoy Being. "God bless you!" I murmur, because I can say, "Cheer," and they can only be cheer.

Ocean encircles the globe for me.
In tide and wave, it brings me from
all lands that which adds to my hap-
piness. Its melody and beauty are
but the adornments of my theatre of
Being.

O, how glad I am that I live! Glad
for my Conscious Life.

All is mine! All this wondrous life
about me is that I may be. I am!
I enter these treasures and enjoy
them. My every act is one of pleas-
ure. My words are words of praise;
my thoughts are blessed thoughts of
love.



BEING.

O clap your hands, all ye people;
Shout unto God with the voice of triumph.
—Psalm XLVII.

My heart is light and glad, for I am
alive. O, this glad sense of Being!
My pulses bound with gladness, and
my soul shouts with joy.

I go singing all the day; my heart is
so glad. My every moment is so full
of cheer.

“God bless you,” I think as I look
upon everything.

In my joy, I glance lovingly to ev-
ery person, I pet every child, and
give love to every animal I meet.

My words convey the good cheer of
my soul, and my face shines with
my gladness.

O, all the world is mine in which
to live and enjoy!

O, all the universe is mine in which
to be and enjoy!

O, the stars join in my good cheer,

and every beam is bringing me happiness!

O, the sun shines for me; good cheer is every ray of its light!

All is mine! I enter into this world of life and beauty without, and the world of Love and Truth within, with a deep sense of responsibility that I enjoy, and in cheerfulness express the joy I have in Being.

O Father, most I think thee that I live, that I am, and that all is Mine. This is enough for me. I am I, and I am that I forever! Amen.



EXPERIENCE.

Step by step since time began,
I see the steady gain of man.—Whittier.

Life is Infinite!

All its manifestations are progressive.

The Law of Life is Unfoldment.

As a manifestation of God, I am Infinite in possibilities.

The possibilities of the Soul manifest as fast as is necessary for the good of the conscious man.

I am incarnate that I may unfold that which I am.

I unfold through every experience.

Opportunities can only come as I am ready.

My necessity creates opportunities.

I draw that which I need.

I create this need by both what I do and by what I neglect to do.

Sins of omission are equal in unfoldment to those of commission.

Whatever comes is mien, because I draw it.

Every experience I need that I may express the Intelligence I am, comes to me. Every experience I need to Every experience I need to express the Truth I am, comes to me.

Every experience I need to express the Love I am, comes to me.

Life flows into expression through experience and under this experience I unfoll.

All is good, and I take every lesson in experience happily, for through each I realize more of my own Omniscience and Omnipotence.

Blessed am I because I have unfolded through experience.

Heaven consists in unfolding the Truth and Love I am.

No matter what the experience, it centers me in God.

SELF-TRUST.

"I know that my redeemer liveth!"

The Universe is indivisible. It acts as a whole.

It is all I can think it to be and more.

Every phenomenon is a manifestation of the whole Universe acting in that phenomenon.

Since I think of the Universe as wisdom, Goodness and Power, I like to term it God.

I am a phenomenon of the Universe!
I am an expression of God.

As that Expression I am Infinite Possibility!

I think of myself as an Expression of God.

In this consciousness lies my redemption from all ills.

God in me is Power; in His power I am strength!

God in me is Truth; in His Truth I am intelligent!

God in me is Life; in His Life I am health!

God in me is Love; in His Love I am good!

As Life I cannot be ill!

As Power I cannot fail!

As Wisdom I cannot do wrong!

As Truth I cannot err!

As Love I cannot do harm!

In this consciousness I affirm:—

I am Power to do, and to be, whatever I will to do and to be!

I am Wisdom and I will to do, and to be healthful, wise and happy!

As Love I will to do, and to be, Goodness!

In this consciousness I have full faith in myself and am at peace.



HARMONY.

The heavens declare the glory of God.

Harmony is Nature's one method of manifestation.

All harmony comes from my contentions.

I make all discord by my unwillingness to agree with Nature. I change my attitude and with all Nature's manifestations I agree and am at rest.

Rhythm everywhere. Nature's undulatory motion, like mother's cradle, lulls me into peace.

Undulatory, rhythmic melodies, are all the motions of Nature. In these God is music.

I, a Son of God, now throw aside all conscious thought and enter into the Harmony of Nature.

All fear passes away, and all is one melodious life.

Life, thou art beautiful, thou are melodious, thou art rhythmic. I

know thee only as Harmony.
I am one with, and vibrate with,
Beauty and Goodness. I lose my-
self in Him and find Him in me, as
Joy, Harmony and Peace.
Peace is born in the agreement of
myself with the One-that-is.
In Him I am Peace.



SUPPLY.

The Lord is my shepherd, and I shall not want.

The One whom I call Father cares for me.

He has enough and to spare for all His children.

As a shepherd cares for his flock,
He cares for me.

All my wants are supplied.

He gives each day the Life I need
and I use it in health.

He gives each day the Truth I need
and I use it to direct the Life I am.

He gives me each day the Love I
need, and I use it to bless my fellow-
man.

Life needs material Supply.
Through Truth and Love I draw
this supply.

I do not want, for I use the talents
and take advantage of the opportu-
nities He gives me.

I am always peaceful and contented
and thus see the way to supply.

I cannot want, for He is with me and
He is Supply.

I cannot lack in anything, for He is
with me and he is All.

I turn to Him in faith each morn,
and prepare myself to receive my
daily supply.

Love never faileth, and He is Love.

I am Love; I look in love to Love,
and I am supplied.



LIBERTY.

The liberty of the Sons of God.—Paul.

There is but One Power.

This One Power fills all; controls
all; is all!

In this Power I have my Being!

I am as Being, Life!

As Life I am a Son of the One
Power!

Power flows continually through me
as its expression!

As a conscious individuality I recognize
this flow and call it growth.
My consciousness of the Life-flow
increases each day!

In larger consciousness I of each
day affirm, **I am!**

As a flow from the One Center, I am
Life!

As normal Life-flow, I am health!

As a conscious center through
Life's-flow, I feel!

As feeling, I am Love!

As love individualized, I think!

The result of thinking is Thought!

I think, and I am what I think!
As a Son of God, I am Power evolved to Thought!
As Thought I am Power individualized!
By Thought I direct my life and my love!
As a Son of God I express Life and Thought as goodness.
As a Son of God, I am free as Power to direct my life, and I affirm—
All is Good!
I am free to be and to do as I desire!
I am Power as Free-Will to execute my desire!
In this freedom I am Health, Happiness and Prosperity.



LOVE.

Love ye one another.

God and I are One! and, as He is Law."

Love is constant.

As Love, I am ever ready.

In this readiness find my happiness,
my heaven, my prosperity, my
health. Now is the appointed time!
Now is the day of salvation!

In Truth and Love, I am ready.

I am ever ready at call of lover,
friend, humanity, with cup of water
or ministrations of Power.

God and I are One! and, as He is
ever ready in the unconscious
world, so am I ever ready in the
Self-conscious world of Life.

No call of Love finds me unprepared,
for I am as constant as God is,
for He worketh in me.

Truth is everpresent, and I am ever
ready with words to cheer and bless,
for where Truth is, I am.

"Love never faileth." Love I am.

In Love I trust, and nothing finds
me unprepared.

“Love is the fulfillment of the law.
Love is constant. With Love, I am
ever ready.

In this readiness find my happi-
ness, my heaven, my prosperity, my
health. Now is the appointed time!
Now is the day of salvation!
In Truth and Love, I am ready.



TRUST.

Though he slay me, will I trust in Him.

The One is All-Good, therefore I trust in Him.

The One is All-Love, and He cares for me.

The One is All-Truth, and I feel sure of guidance.

The One is All-Life, and I in Him am always health.

The One is to me Father, Companion and Friend, therefore I fear no evil.

The One abideth in me and I in Him, therefore I am Protection.

Whatever befalls comes from Him and is good.

When trials come, I trust the more, for He sends them.

As a child trusts its mother, so do I trust the One in whom I have my Being.

Welcome all Life's lessons, for He sends them, and in Him I trust.

He says, "Come to Me and rest".

In trust I come.

**This rest is consciousness that He
is good.**

**In this conscious Trust I find health,
happiness and Peace.**



FRIENDSHIP.

"He was a friend of publicans and sinners."

I thank whatever powers may be for my friends.

Friends are the sunshine of my life. Friends bear the same relation to my unfoldment that sun bears to flower.

Friends make me know myself as Love.

Friends have been my inspiration to all growth in the past.

I know more of myself because of my friends. Friendship is the richest fruit of the Soul.

Friendship is the purest expression of Human Life.

Friendship is the end for which all social experiences tend.

Friendship is the only way to happiness and peace.

A nation that contains the most friends is the strongest nation.

I will encourage the making of friends.

I will sing the praise of Friendship.
Through Friendship I develop loyalty to self, to society, to the Nation.

I will sing of Friendship that I may thereby develop a loyalty to Love. Love is the Power which effuses in friendship.

Love the Universal Panacea for all life's ills.

To have friends I must be a friend.
I wish to have every person as a friend.

I cannot afford to have an enemy.
I will love everybody, then I will have no enemy.

Enemies cannot be unless I make them in my thought and in loveless condition to them.

My affirmation of life is, Love!
I LOVE EVERYBODY!

GUIDANCE.

What shall I do to be saved?

Divine Power enables me to see and
to do.

There is for me an Inner Voice.

There is for me a Divine Guidance.

There is for me at all times the right
thing to do.

There is for me always a choice of
the Better.

There is for me ever the necessity
of Decision.

There is within me a divine tend-
ency outward of the Spirit.

That tendency is ever urging me to
be and to do.

In doing, the Soul evolves into con-
sciousness of Itself.

The Divine IT within knows Its
way.

I trust that Divine current in me.

I hear the Divine Word.

Its Inspiration is my guide.

Power enables me to see and to do.

The Word of Silence and in Silence
determines my choice.

The Vision of the Silence influences
all my life.

Through the Vision of the Ideal
comes to me the right Word.

To the Ideal I lowly listen! I hear!
I decide!

I trust my decision and am victori-
ous.

No Vision can I see, no Word can I
hear amid the turmoil of doubt.

In faith I listen!

In Faith I see the Vision.

In Faith I hear the Word.

In faith in Self I decide.

And in Faith I accept results.

Through obedience to the Right
Word I am happy, healthful and
successful.

All is well with me! All is Peace!

LIGHT.

Let your light shine.—Jesus.

I am Light! I am the Light of the world! I am the Light that shineth in darkness.

Through Realization, I have come into a comprehension of the Light I am.

Light shineth and the darkness of error doth disappear. I shine and illumine my brother's path.

I shine that I may enjoy! I shine that I may unfold! I shine that I may inspire!

I shine that by shining I may know myself as a child of the One, who is Light ineffable. I am Life and Life is Light. I am Live and Life is Love.

Love's flame is Thought. Love enlighteneth the world.

Love living in my brain as Thought maketh for me a heaven here and now.

PEACE.

"My Peace I give unto you."

Peace is mine.

Heavenly peace that passeth all understanding.

No more I strive for Peace—I realize that I am peace in Thee, Who art Peace.

The Father and I are one.

I have taken the words of our Elder Brother into my life and I am One with the Father.

I am One with The Father.

In this Realization I found the peace I have sought so long.

After years of seeking I found that which I have most desired within my own breast.

His Peace is my Peace.

I am Strength. Even as the miner finds the precious ore he seeks deep in the earth—so I—within myself have found strength for my every need.

His strength is my strength.
His Love is my Love.
His love is now in my heart.
In this love I am realizing more and
more deeply my oneness with my
fellow-man.
He is in me. We are One. Blest be
the tie that binds.
This thought of God makes me
thankful.
This Realization awakens a love for
my fellow man.
This realization gives me lasting
peace. I am Peace.

—Sam Exton Foulds.



O what a glorious record
Had the angels of me kept;
Had I done instead of doubted;
Had I warred instead of wept.
—Anon.



I will fear no evil,
For thou art with me!
Thy rod and thy staff
They comfort me.
—23d Psalm.



O Thou to who are known
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee.
—Whittier.



All is of God that is or is to be!
And God is good;
Let this suffice us, still
Resting in child-like trust upon His will
Who moves to his great ends
Unthwarted by the ill.
—Whittier.

Where human weakness has come short
Or frailty stept aside,
Do Thou, All-Good—for such Thou are—
In shades of darkness hide.
Where with intention I have erred,
No other plea I have;—
But Thou art God! And Goodness still
Delighteth to forgive.

Robert Burns.



I searched through strange pathways
winding
For knowledge that should lead me to
God;
But farther away seemed the finding
In every new pathway I trod.

I searched for wisdom and knowledge;
They escaped me the harder I sought;
For teacher and text-book and college
Gave only confusion of thought.

I sat where the Silence was speaking
And chanced to look into my Soul.
I found there all I was seeking!
My Spirit encompassed the whole.

—Ella Wheeler Wilcox.

Power, which always is from Spirit, is never
conquered! Weakness is mortal disease.
Power is immortal, being perfect health.

—Andrew Jackson Davis.



Fold her, O Father, in thy breast
And let her henceforth be,
A Messenger of Love between
Our human hearts and thee.

—Whittier.



It matters not how straight the gate,
How charged with punishment the scroll!
I am the Maker of my Fate,
I am the Captain of my Soul.

—Henley.



Here in the body pent
Apart from him I roam;
But nightly pitch my moving tent
A day's march nearer Home.

—Montgomery.

A PRAYER.

I ask Thee not for days or years.
I ask Thee not for joys or tears;
But today, O Lord!
Beat me on the anvil of Thy wrath—
And all along the upward path,
Give me Thy Word,
Today.

I ask Thee not for Good to come,
I ask not for a future home;
But today, O Lord,
Beat me on the anvil of Thy wrath—
Yea, tear from me each crutch and
staff—
Give me Thy Word
Today.

I ask Thee not for beds of ease,
I ask Thee not for bitter lees;
But today, O Lord!
Beat me on the anvil of thy wrath—
And 'midst thy making I will laugh—
Give me Thy Word
Today.

—Sam Exton Foulds.

God of the granite and the rose;
Soul of the sparrow and the bee;
The mighty tide of Being flows
To all thy Creatures, Lord, from thee.
It springs to life in grass and flowers,
Through every grade of being runs,
Till from Creation's radiant towers
Its glory flames in stars and suns.

* * *

God of the granite and the rose;
Soul of the sparrow and the bee;
The mighty tide of Being flows
Through all thy Creatures back to thee.
Thus round and round the current runs,
A mighty sea without a shore!
Till men and angels, stars and suns
Unite to praise thee evermore.

—Lizzie Doten.

THY WILL.

The proudest heart that ever beat
Hath been subdued in Thee.
The wildest will that ever rose
To scorn thy cause or raid thy foes
Is crushed, my God, in me.

Thy will, and not my will, be done;
My heart is wholly thine.
Confessing Thee, the Almighty Word,
My Savior, Christ, my God, my Lord,
Thy cross shall be my sign.

—William Howe.

OUR Father which are in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done in earth
As it is in heaven.
Give us this day our daily bread,
And forgive us our debts
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom and the power
And the glory, forever. Amen.
(Ordinary version.)



I thank thee, Source of every bliss,
For every bliss I know:
I thank thee, thou didst train me so
To learn thy way in this:
That wishing good, and doing good,
Is laboring, Lord, with thee:
That charity is gratitude:
And piety best understood,
A sweet humanity.
—From the Dutch of Tollens.

When I sleep (as sleep I shall)
Let the stillness breathe, "All's well!"
So, one passing by the cell
Where a hermit once did dwell,
Fancies still the chanted prayer
Hallows all the listening air;
Let none thither come in dread
Lest that sleep be of the dead;
Let them know a waking soul
Now hath portion with the whole—
Now hath come into its own,
In the far and-near unknown.

—Edith M. Thomas.

Let us not have the prayers of one sect, nor of the Christian Church, but of all men of all ages and of all religions, who have prayed well. The prayer of Jesus is, as it deserves, become a form for the human race.—Emerson.



A spiritual Substance is the cause of the universe and the source of all order and beauty, all motion and all the forms which we admire in it.—Aristotle.



To find the Maker and Father of ALL is hard, and having found Him, it is impossible to utter Him.—Plato.



God is near you, is with you, is within you.—Seneca.

THE INDWELLING.

The flowing soul, nor low nor high,
Is perfect here, is perfect there,
Each drop in ocean orbs the sky;
And seeing eye makes all things fair.
The evening clouds, the wayside flower,
Surpass the Andes and the rose;
And wrapped in every hasty hour
Is all the lengthened year bestows.
Therefore erased my false degrees!
From stock and stone strike stars and
fire;
Lo! even in the least of these
Dwells the Lord-Christ whom I desire!
—Theodore C. Williams (altered).

**"And He rebuked the wind and said unto the sea,
'Peace! Be Still!'"**

**I am the Power of Unconquered Will!
The Presence mine of, "Peace, Be Still!"
"I give my Peace"; Most blessed of all
The glorious words that Jesus gave!
"My Peace I leave"; 'Tis mine. At call
That Peace around me now is shed!
Though tempests rage my Soul is calm,
And every wind shall bring me balm!**

**What Power has changed Life's Currents
thus?**

**What Presence brought to Soul this Peace?
What word occult has cleared my sky
And brought to me this sure surcease?
There is one word, all else above—
One word of Power and Peace—'Tis Love.**

—Henry Harrison Brown.

I WELCOME ALL.

Mine are life's sorrows and its joys!
I welcome anguish and all strife!
I claim the hours without alloy,
But prize the miseries of Life!
They all are mine! Since I am all,
I all must know, would I be free!
Serving obediently their call,
I have achieved Life's mastery.

As long as Pain could wound me, I
Did suffer pain! Blind Worry, too,
Was close companion to my side,
As long as I her ear did woo!
Lank Poverty with her unrest
Followed my footsteps day by day
Until I learned, "What is, is best—"
Unmasked they now sing on my way!

'Tis I that make or mend or mar!
I mould the moments as I breathe!
Loving doth Pain and Care
Where once was cross, the roses wreath!
Thus I, Creator, Destiny
Have changed the power in wand of
Time!
All good and wise is Life to me!
From all Life's grapes I press sweet wine.
—Henry Harrison Brown.

HEREIN IS PEACE.

Herein is peace. O Lord, to live Thy day
In fulness all along a perfect way,
Each step to see a new and perfect thing,
A baby-smile, a glist'ning insect-wing;
But if the way seems dark unto my eyes
I know the road leads unto paradise.

Herein is peace. The shadows may be deep
And unknown dangers all about me creep,
Still to protect me is Thy wondrous hand,
On sea and shore, or in the stranger's land;
More near Thou art than any earthly friend,
Thou art my Life, my very being's end.

Herein is peace. To do Thy blessed will,
When I'm afraid, to hear—Thy peace be
still;
Thy love is mine; I have but to partake,
And in Thy strength I now my heaven
make;
No more I seek Thee far from me apart,
I feel Thee in the beating of my heart.

Herein is peace. To live in perfect trust,
To know without Thee all of life is dust,
And when that hour comes when I must
stand
Unshod—alone, a stranger in that land;
Child-like I'll know Thy 'biding presence
near,
Stand naked, unashamed, without a fear!
—Sam Exton Foulds.

GOD'S AUTOGRAPH

"Be Thyself!" The great Commandment
Written in my Soul!

"Be thyself! And stand the firmest
When Life's surges wildest roll!"

Reason is my helmsman!
He'll guide my bark aright!
Ever is love my pole-star!
No clouds can dim its light!

I must sail like all around me,
Oft in calm and oft in storm!
Oft I'll hear the cordage creaking,
Oft torn sails come rattling down;

Oft the reefs that rise before me
Turn me from my chosen path;
Oft overboard I'll cast my treasure:
Oft the Past grin like a wraith!

Courage still! The storm when ended
Leaves a smoother sea!
And in place of sails thus rended
Whiter sails shall be!

And in place of sunken treasure,
A richer cargo shall I find!
And my path now seeming wayward
Shall prove straight as path of wind!

And the wraith that came to daunt me
Shall prove my angel guide,
Who with smiles is beckoning onward
To Life's calmest tide!

When I've anchored in that haven,
And complete my log;
I shall find therein recorded
"Peace!" my Autograph of God!
—Henry Harrison Brown.



For this is Love's nobility,—
Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense,
And speak the speech of innocence,
And with hand and body and blood,
To make his bosom-counsel good.
He that feeds men serveth few;
He serves all who dares be true.
—Emerson.



Prayer that craves a commodity—anything less than all good—is vicious. As soon as the man is at one with God, he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with stroke of the oar, are true prayers heard throughout all nature.—Emerson.

Unto the ALL be honor given,—
I shall not see Him even in heaven:
The outline of Infinity,
The Substance of Divinity,
Created spirit may not grasp;
Only by faith his knees I clasp.
My little rill draws near the sea!
Source of my soul, I come to Thee!
—The dying Buddhist's hymn.



I do not fear to tread the path
That those I love have long since trod;
I do not fear to pass the gates
And stand before the living God.
In this world's fight I've done my part;
If God be God He knows it well;
He will not turn his back on me
And send me down to blackest hell
Because I have not prayed aloud
And shouted in the market-place.
'Tis what we do, not what we say,
That makes us worthy of His grace.
—Jeannette L. Gilder.



And what is left for us, save, in growth
Of soul, to rise up, far past both,
From the gift looking to the giver,
And from the cistern to the river,
And from the finite to infinity,
And from man's dust to God's divinity.
—Browning.

MINE OWN.

"Our Father?" I His beloved son,
Then I'm His heir and all is mine!
His child? My Father? We're one?
Then all is mine from sand to sun,
And all the stars that nightly shine,
And fruitful tree and clinging vine,
And all the brooks that circling run,
Are mine—All, all are mine!

"Our Father, may thy kingdom come!"
"Our Father?" Mine? My kingdom then!
His Power is mine since we're one!
By that one Power all things are done!
His Power is with the beast in den
And His the Power of armed men!
In Him my every victory's won,
And all is mine—is mine!

"Our Father! May thy will be done!"
"Our Father?" Mine? His will my will?
Then as the years unfolding run
I only have my race begun!
His is my growing thought and skill!
My every act his plans fulfill.
Thus is one strand all Life is spun,
Since all is mine—is mine!

"On earth as 'tis in heaven!" the cry.
"On earth?" In matter? Everywhere?
His kingdom then on earth am I!
My Father's store is my Supply.
And all His life with Him I share!

My kingdom is His constant care!
Love broods o'er me with faithful eye,
Since all is mine—is mine.

My life, my will, is one with thine!
Thy kingdom, Father, is my all!
The prayer for peace that once was mine
When dim the stars of faith did shine,
When trembling trust oft made me fall,
Is now no more! I've now no call,
For I am fruit of Love the vine,—
And all is mine—is mine.

—Henry Harrison Brown.



There shall never be one lost good!

What was, shall live as before;
The evil is null, is naught, is silence
implying sound;

What was good, shall be good, with,
for evil, so much good more;

On the earth the broken arcs; in the
heaven, a perfect round.

—Browning.

God bless us every one.

—Tiny Tim_m

A NOW affirmation
with my compliments to you.

Henry Harrison Brown,
589 Haight St. San Francisco, Cal.

Trust thyself! Every heart vibrates
to that iron string.

Accept the place Divine Providence
has found for you. Emerson.

I trust myself! My heart vibrates
to that iron string.

I accept the place Divine
Providence has found for me.

I believe in myself!

I am at the right place at
the right time!

I do the right thing!

I think the right thought!

I speak the right word!

All is well with me.

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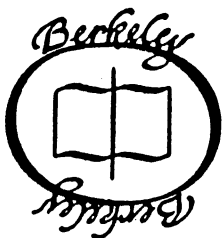
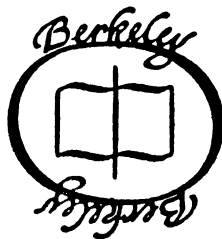
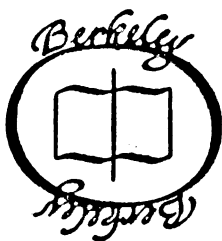
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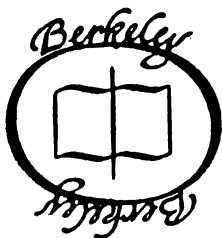


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